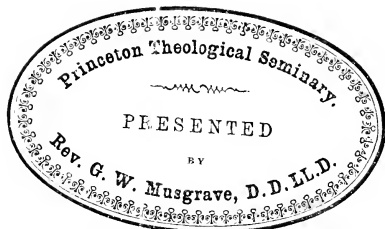


~~\$40.00~~



BX 9180 .B7 1834
Brownlow, William Gannaway,
1805-1877.
Helps to the study of
Presbyterianism

Elena P. Anderson's
Book
Edred P. Anderson's

~~2. 10000000. 10000000~~
~~3. 10000000. 10000000~~
~~4. 10000000. 10000000~~

The title page has
been mutilated. It was
done by myself supposing
the Owner would call for
it. I have restored
the original which was
as is written

N. C.
The lady to whom it was given

J. W. Murray
H E L P S

TO THE

study
~~PLAN~~ **OF PRESBYTERIANISM**

OR,

An un

**A SOPHISTICATED EXPOSITION OF CALVINISM, WITH
HOPKINSIAN MODIFICATIONS AND POLICY, WITH
A VIEW TO A MORE EASY INTERPRE-
TATION OF THE SAME.**

TO WHICH IS ADDED

A brief account of the Life and Travels of the Author;

INTERSPERSED WITH ANECDOTES.

BY WILLIAM G. BROWNLOW,

~~W. G. B.~~
A Methodist preacher

*For there is nothing covered, that shall not be revealed; and hid, that shall not
be made known.....CHRIST.*

~~Though thou be a fool in a matter of honor~~

KNOXVILLE, T.

F. S. HEISKELL, PRINTER;

.....

1834.

The life of the author at

Handwritten scribbles and marks at the top right of the page.

Handwritten marks and the letter 'A' below them.

Entered, according to act of Congress, in the year 1834,
By WILLIAM G. BROWNLOW,
in the Clerk's Office of the Eastern District of Tennessee.

Handwritten scribbles and marks in the middle of the page.

A horizontal line of handwritten scribbles.

Large handwritten scribbles at the bottom of the page.

DEDICATION.

TO THE

REV. NATHAN BANGS, D. D.

REVEREND SIR;

My personal acquaintance with you, and certain knowledge of your high standing among the Methodist Societies, both in Europe and America, would alone have inclined me to solicit for this work, the honor of your name and patronage. But, Sir, I must further confess, the peculiar satisfaction which I feel, in offering it as a tribute and a public acknowledgment of my admiration for a man, who, as I believe, more than any other, has enriched, by his labors, the moral and theological literature of America. Sir, your good heart, clear and penetrating mind, sound and strong judgment, calmness of temper for deliberation, invincible firmness and perseverance in what you undertake, incorruptible integrity and unvarying orthodoxy; connected, at the same time, with that self-distrust peculiar to your innate modesty, the constant attendant of pre-eminent virtue, have won for you the affections of many, and entitled you to the respect of all.

In this work, which, as a tribute of respect, I now dedicate to you, I have instituted the most strict and impartial enquiry into the origin, principles, tendency, and designs, of the *National Societies*. I have long cherished a desire to see a work of this kind brought forward in this country, and I am exceedingly gratified that, in compliance with the request of many of my intimate friends, I have carried through this undertaking. This work supplies a want which I have often painfully felt, and affords a manual which I should gladly see placed in the hands of every American citizen. I know of none which, in all respects, would supply its place. Therefore, Sir, you may, most strongly recommend this little unpretending volume to the attention of every lover of liberty, and more particularly, of our own country. It will induce them, I am sure, to examine more closely than they have been accustomed to do, the designs of the Calvinistic Sections of the Church, and such examination must prove interesting to them; for I have introduced them to movements and measures, which, in a good degree, have hitherto been hidden from too many. In the prosecution of this arduous and hitherto almost unattempted work, in this form, I have derived greater aid from your views and arguments, as exhibited in the different periodicals you have so ably edited, for the last eight or ten years, than I have been able to find besides, in the whole range of our existant editor or authorship. With this powerful aid, I commenced the arduous and highly responsible task, to which, I verily believe, I have been, in the providence of God, especially called. To imagine that I have completed this task, would be to forget at once, that, like yourself, I am but *a man*, and therefore liable to make *a failure*. Although I do not enjoy the satisfaction of *knowing* that I have traversed

ed the whole "length and breadth" of the different subjects on which I have written; yet, it is a source of comfort to me, to be assured that, I have nevertheless cast so much light on each subject as to enable him who "runs," to both "read and understand." How the following work may be received, I pretend not to predict. My first wish concerning it is, that it may do good to any: my second desire, that it may assist, what it has ever been my earnest wish to promote, the cause of truth and righteousness. And that you, Reverend Sir, may long continue, by your zeal, and talents, and lofty erudition, to sustain the honors, and to promote the vital good of the Christian cause in general, and that of Methodism in particular, in these United States, is the sincere desire and fervent prayer of,

Reverend and dear Sir,

Your most obliged,

And obedient servant,

WILLIAM G. BROWNLOW.

PREFACE.

THAT a book must not appear without a Preface, is one among the many established customs of the world:—therefore, I willingly submit to this customary ceremony. I am aware that SOLOMON has said, that, in “making many books there is no end,” that is to say, of the weariness of the flesh, both to the writer and reader; yet, notwithstanding this, and even the great number of books which have been written, and the still increasing spread of the book mania, I must be permitted to furnish the world’s library with an additional volume.

2. That the American people are on the eve of an eventful period, cannot be doubted, I think, by any one who can discern the “signs of the times.” If ever a crisis did exist in the affairs of this Nation, since its independence was first achieved, which called upon the people to watch with sleepless vigilance over their liberties, that crisis may be dated in the year of our Lord ONE THOUSAND EIGHT HUNDRED AND THIRTY-FOUR. For I boldly say, that there never was the time known, since the dark days of the revolution, when the liberties of our country were so much endangered, as at the present. The good people of the United States, having had full evidence of the excellency of their present Constitution, which guarantees *civil* and *religious* liberties to every class of our citizens, justly abhor the idea of giving to any one of the denominations of christians, that exists among us, a preference above the rest. The right of worshipping God according to the dictates of conscience, is a right that is wisely guaranteed and secured to every individual within the confines of this great commonwealth, by our excellent constitution. It recognizes no *sect*—it restrains and punishes persecution, when it assumes to itself the semblance of violence:—but it cannot cast out the demons of prejudice and misrepresentation. Under our Constitution, the dignified preacher of every persuasion pursues the course which conscience points out to him, in edifying his flock, without the fear of molestation, or with no other interruption than that which occasionally arises from the attempts of underling clerical scavengers to cast the mud of misrepresentation in his way. That the American people should be jealous of their rights, in this particular, is by no means a matter of astonishment. That incipient efforts have been made, and are

still making, to grasp at political power and pre-eminence, and that many ambitious hearts still palpitate from a strong desire to become the "favored few," in order that they may enjoy the fruits of political superiority, cannot be denied. It is a truth too well known, to require proof, that, Christianity *never did* flourish, and it *never will* flourish under an arbitrary form of government, especially where the *Church* is wedded to the *State* by means of a RELIGIOUS ESTABLISHMENT. In all such cases, (and there have been many,) as the history of the Church and of the world will prove, Christianity has become a poor, miserable, forlorn, degraded superstition, but little better than Paganism itself. In looking over the history of past times, we see religious incendiaries the most dangerous and formidable characters on record—fanning the flames of dissention—bursting the bands of national alliance; drenching communities in blood; and hurling devastation and ruin amongst unoffending and devoted victims. In these two words—CIVIL and RELIGIOUS—are contained all the relations which man hold with man, and man with his God. And knowing, as we do, that both civil and religious society are prone to slumber over their rights, and suffer them to be taken away, we cannot insist too strongly nor yet too frequently, upon the necessity of watchfulness on this momentous subject. Therefore, if *real* danger is to be apprehended from the movements of any one sect, it is but proper and right, that the alarm should be sounded in season, that the ambitious aspirants for civil power, may be frustrated in their unhallowed, diabolical, and unlawful designs, and be held up to the reproach and indignation of every lover of freedom. That the Presbyterian, Hopkinsian, and Congregational Calvinists, have designs of this nature, can no longer be doubted by the most superficial observer of passing events. When, however, I name Presbyterians, Hopkinsians, or Congregationalists, in the following pages, in reference to any *great scheme*, or *political designs*, I use the names as synonymous. For really, when the Congregational ministers come to the south or west, they frequently become pastors of Presbyterian churches; so that, for all important purposes, they are essentially *Presbyterians*. Indeed, Presbyterians, Hopkinsians, Congregationalists, Dutch Reformed, Associate Reformed, and Scotch Presbyterians, are radically and strictly one in doctrines, in ordination, and to a great extent, in church discipline likewise. And I do not thus allude to these people, with a view to sound an unnecessary alarm in this land, where I think it hardly probable, however much it may be desired or sought after, for any one sect to gain such a predominant influence as to oppress or violently per-

secute another. In the event of such a catastrophe however, I for one, should be unwilling to trust myself in the hands of any such predominant sect, as history abundantly confirms the truth of the remark, that give men the power, and they will soon persuade themselves that it is "doing God service" to persecute their neighbors, even for difference in religious belief. There is indeed no bigotry so intolerable as religious bigotry, nor any hatred so unrelenting as religious hatred. Let the melancholy history of the church confirm the truth of this remark. On this account the venerable patriots of the Revolution, who founded this republic, instructed from the pages of history, excluded, by the constitution which binds us together, and which is the supreme law of the land, the possibility, *so long as that instrument shall be held sacred*, of any sectarian preference or religious establishment. The whole frame of our civil society, therefore must be altered, and an entire new order of things established before intolerance can be introduced into our civil code, or religious persecution become legalized. This, however, can be effected upon Dr. Ely's plan, which I exhibit in the following pages. At present, therefore, we ask not for toleration, because there is no power to tolerate; nor do we fear persecution, for there is no power to persecute. No, verily, if there be a spot in the wide world where liberty, both civil and religious, are enjoyed, it is in America! If there be any one portion of the whole earth, where the human mind, unfettered by tyrannical influence, may rise to the summit of moral and intellectual grandeur, it is North America! Yes, the tree of liberty has been planted in *America*—watered, enriched, and pruned by salutary laws; it has extended its branches north and south over the western hemisphere, to the great annoyance of tyrants; they have overhung the Atlantic; and are now rapidly spreading themselves all over Europe. The despot of France lets fall the sceptre from his palsied grasp, and hides himself in what he may consider the last retreat, or strongest hold of European oppression. The Belgians and Poles having caught the spirit, have burst their bands, and hurled the tyrants from thrones of fancied security; and I fondly hope the time will come, and is fast approaching, when all the nations of the earth will bask beneath its genial influence; and when the withering breath of the hireling slave or minion of power will no longer nip the buds of liberty. I fondly hope the time will *soon* come, when it may be said of every nation, as it is justly said of ours, "this is the land of the free and the home of the brave." And in the meantime,

may the goddess of liberty never take a final flight from America!

3. It has been said by the excellent Bishop Horne, that, "in times when erroneous and noxious tenets are diffused, all men should embrace some opportunity to bear their testimony against them." It will be allowed by every dispassionate observer, that if "erroneous and noxious tenets" were ever diffused among men in any age, they are eminently so at the present. And let those who are accustomed to rail out against controversy and doctrinal discussions, but consider this, that, had it not been for *controversy*, Romish Priests would now be feeding us with *Latin masses* and a *wafer god*! In the controversies of the last eight years, I have felt a deep interest, and with their results in most instances, I have been greatly delighted. Perhaps this is owing to the fact, that I always believed Methodism to be the most consistent and most scriptural system in the world, and having imbibed these sentiments in very early life, I was always glad when its enemies were defeated and its excellencies brought to view. I have occasionally heard respectable members of even the Methodist Church say, that there was too much of controversy in our country, and that it was high time these wars were brought to an end. I must confess, however, that my views of this subject are quite different; for it is very evident that the prophets of old, and Christ and his apostles were always, in some way or other, combatting the errors of their day. So also of the FATHERS, as they are called—they were men of war.—But how was it with the Church of Rome when there were none to controvert her dogmas? How was it with the Church of England before the days of John Wesley? And how was it in the New England States before Methodism found its way there? Were not the shepherds in each case living at their ease in ceiled houses, while the true temple of God was lying in ruins? Were they not living on the fat of the land and on the fleece, instead of caring for the flock? Were they not lording it over God's heritage?—and were they not making the people "hewers of wood and drawers of water" for them? At a protracted meeting in New England, in 1832, it was remarked by a Calvinistic minister, "Brethren, we must have a revival! Time was when our ministers could live without revivals. Their salary was sure whether they had revivals in their congregations or not; but it is not so now!" This gentleman alluded to the *blue laws* of Massachusetts and Connecticut, which laws made ample provisions for the wants of this order of clergymen!

4. In the following pages I have brought to view the nature,

tendency, and obvious design of the *National Societies*, which to some may appear of very subordinate importance, but, in fact, of very great magnitude, if we view all their bearings and consequences. And in this work, the reader will at once possess himself of a valuable mine of information on the subject of the Benevolent Societies of the day, and be naturally assisted in acquiring that accurate perception, which will be his safest guide in selecting *charitable objects*, upon which to bestow his goods.— But so far from being opposed to Sunday Schools, Bible, Tract, and Missionary Societies, and other schemes for the promotion of religion, or the amelioration of the condition of my fellow-beings, I declare myself to be their avowed friend and supporter. I am opposed to *American Societies*, because, as Dr. Miller of Princeton, N. J. justly says, they are “**IRRESPONSIBLE NATIONAL SOCIETIES.**” There is the American Bible Society, American Tract Society, American Sunday School Society, American Foreign Missionary Society, American Home Missionary Society, American Education Society, American Peace Society, American Seamen’s Friend Society, American Mite Society, American Discipline Society, American Jew Society, &c. &c. All these are but so many tributaries pouring into the **NATIONAL AMAZON**, which, if not destroyed in some way, will sooner or later, like Noah’s flood, inundate this virgin hemisphere, and destroy our peace and happiness forever. This central fountain of sectarian intelligence, is already gushing its waves of unholy impulse in equal measure to the extremities of this continent. These societies have in sacerdotal hands, constituted a kind of mercenary screw, by means of which, more money has been wrenched out of the pockets and purses of the American people, than perhaps all the African slave trade ever has accumulated! The latter dealt in human bones and blood and sinews: the others trade in human souls! The lust of **GOLD** was the entire object of the one: **GOLD** and **POWER** are the objects of the others! These societies are the bulwarks of Presbyterian religion, that is to say, the bulwarks of their *meat and bread*; the bulwarks of their young ministers living without *labor* or *talents* to preach, on the earnings of the more meritorious part of the community. And the reason why these young men, buzz and fly about so much like hornets, when any thing is said against these societies is, they know very well, that if these institutions are put down, they will be left in a condition similar to that of the buckle-makers when shoe-strings came in vogue, viz, out of business! For like the missionaries sent to labor among the German nations, Bavarians, Saxons, &c. in the

eighth century, they are more zealous in exacting *tithes* and extending their authority, than in propagating the sublime truths and precepts of the gospel. Or like Charlemagne's zeal for the conversion of the Huns, Frieslanders, and Saxons, they are more animated by the suggestion of ambition, than by a principle of true piety; and like him, their main object in these benevolent exploits is, to subdue the nations under their dominion, and to tame them to their *national yoke*.

5. It is generally known, and as generally disapproved of too, that the Presbyterian clergy, in order to effect certain important purposes, and at the same time degrade and undervalue the ministers of every other denomination, represent the whole Western country, as being in a state of absolute darkness, without a single token or clue to a better state, and its inhabitants as worshipping an "unknown" or anonymous God! That there is a measure of light among the people of the "Great West," they indeed allow; but like the lurid gleam of a volcano, it is not a light which guides, but which bewilders and terrifies them. Yes, by these men, the veil of oblivion is spread over the better half of the American continent, of which the appalling picture, drawn by the pen of inspiration in the hand of St. Paul, in the first chapter of his Epistle to the Romans, revolting and humiliating as it is, affords but too faithful a portraiture! Indeed, what the apostle there says of certain dignified Grecian philosophers, these men have said of the people of the west:—"Professing themselves to be wise, they became fools; and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things!" And even when, by means of the pious instructions of these would-be dictators, it might be said of us, that we "knew God," still we "glorified him not as God, neither were thankful, but became vain in our imaginations," and our "foolish hearts were darkened;" while we have even "changed the truth of God into a lie, and worshipped and served the CREATURE more than the CREATOR, who is blessed forever!" The author of this work, therefore, has endeavored to disabuse his brethren and country, as well as testify against every encroachment upon the kingdom of Christ, and its laws and ordinances. But I should be blind indeed, to every thing like understanding, not to be aware, that, in offering this volume to the public, I am exposing myself, little and unknown as I am, to much obloquy. This, however, is with me, a matter of but little consequence. My motives, I know, are of the purest kind; and hence, I am willing that the

breath of Calvinian malice should, like the wind, "blow where it listeth," and I shall not pause to enquire "whence it cometh or whither it goeth." My object, then, in furnishing the public with this volume, is, as will appear from its pages, to supply what has long been a desideratum in the department of *religious news*; and I trust, its circulation among my fellow-citizens, will be as extensive as its importance deserves. The information which it contains, I think, is admirably condensed; while very little extraneous matter has been inserted. On the whole, it is evident that such a work, fair in its statements, judicious in its selections, properly comprehensive in its scope, and every way bold and independent in its aspect, is called for, in this age so pregnant with events. As an individual, I do not profess to be free from all prejudice of education, and from all attachment to creeds, confessions, disciplines, &c. in such a degree as to make it certain that my views may not sometimes be greatly affected by them. I profess to be a sectarian without bigotry, adhering strictly to all the doctrines and usages of the Church to which I belong; yet looking upon every good man as my brother, and regarding him as such, abstract from any particle of sectarian bias. Those who find fault with the doctrines and usages of my church, I am disposed, in obedience to a divine injunction, to *rebuke sharply*. And indeed, no one is free from this prepossession; though some who have identified themselves with a *particular sect*, have made, and continue to make pretensions of this kind. Nothing is more sickening to me, than to hear a man, or a sect of people boasting of their "*Catholic spirit*," or friendly feelings towards all others. The word *Catholic*, if I understand it, is compounded of two Greek words that signify *universal*; and to talk about a particular universal sect is absurd—grossly absurd. The inspired penmen alone have succeeded in trampling sectarian bias entirely under foot. That a man is not *conscious* of being swayed by it, is no proof that it does not exert a powerful influence over him; since it is its nature to blind the eyes of him whose judgment it thus warps. When, therefore, I speak in the indicative mood; and say that *this* or *that* means thus and so, the reader will not understand me to intend any thing more than that this is true as I believe.

6. A work of this kind, should indeed, emanate from a mind, rich in its acquaintance with the vast and ever-accumulating stores of knowledge, which criticism, history, and theology in-

close in their wide domains. The author of this work, however, has never boasted of his genius, of his diligence, of his deep theological research, nor yet, of his critical philological knowledge! Besides this, the work herewith submitted, is not for the instruction of divines, lexicographers, critics, commentators, philosophers and travellers, of all ages and nations; but for the common people of these United States. I have been more concerned about the *matter* than about the *manner*, about *what* I published than about the *style* in which it should appear, and consequently, my pen has moved in my fingers with very little regard to elegancies. Again, though a lover of order, variety, and of grandeur myself, yet, *my style* is rugged, inharmonious, irregular, incoherent, and so enfeebled by contraction, that I have despaired of ever carrying my readers along with that breathless impetuosity, so peculiar to the writing of a Wesley, a Fletcher, a Clark, a Baxter, a Watson, or a Bangs. Poor me! Had my style in former days, been more diversified; or had I in the general, abounded more in metaphysics and refinements; or had I lurked behind the battlements and under the forms of logic and metaphysics; instead of dealing in the most *plain terms*, I should now have fewer enemies. But alas! my exuberance and redundancy of language, may be justly considered one, among the many other *winning ways* I have to make folks hate me! But when I write, preach, or converse, I make it a point to call no man *master*, and to bow the knee to no system as such; nor do I seek the *applause* or dread the *frowns* of any. While, then, I meet, perhaps with the approbation of some, I must of course expect the vehement dissent and bitter railings of others. I have made up my mind, therefore, to bear with all this, and to bear with it patiently and firmly; or else it would have been better for me in the end, never to have published.

7. In a work of this kind, no one will expect to find the different articles to be *entirely* original; and in this volume, they are not *all* so in *whole*, though they all are in *part*. Some, then, of the following chapters are *strictly* original compositions; others are copied and abridged from the most approved and authentic periodicals of the day, and the whole greatly improved and enlarged by the author. With regard to the sources of information, which I have explored, I acknowledge myself chiefly indebted to the Christian Advocate and Journal, the Methodist Magazine and Quarterly Review, the Holston Messenger, and

the Gospel Herald. Also, I have constantly had before me, while writing, the various Reports, Addresses, Constitutions, &c. of the Societies whose principles are herein investigated; and likewise, the *standard writings* of those Churches, whose doctrines are herein brought to view. And to accomplish this work, in the midst of so many materials, and of my other pressing and official engagements, in so short a time as I have done, has been to me, no easy task. The Calvinian doctrines herein opposed, have been the grand arena, if I may so express myself, on which theological combatants have been contending, ever since the third century, and perhaps from an earlier period.

I despise the cruelty of the Calvinian system, which, to hush the alarms of guilty man, would rob the Deity of his perfections, and stamp a degrading mockery upon his laws! Calvinism, as Dr. Fisk of New England very justly remarks, assumes a thousand different appearances, equally dangerous and destructive in all its diversified transformations. But time would fail me to tell of the obscurities into which the system runs, but which it is unable to dissipate—of its unresolved doubts—of the mysteries through which it vainly tries to grope its uncertain way—of its weary and fruitless efforts—of its unutterable longings—and, of its soul-shivering dogmas. Calvinism engenders a thousand evil habits which, like the imps of sin in Milton, “Yelp all around it.” But more of this in the sequel.

S. Once more:—In publishing to the world, the result of my investigations on the several subjects herein discussed, I do it, with unfeigned diffidence, and with a trembling sense of the responsibility which I incur by so doing,—the opinions of many to the contrary notwithstanding.

I repeat, that in presenting this work to my fellow-citizens, I do it not with a cold indifference, but with my most ardent wishes for their improvement and prosperity; and for the continued increase of the wealth, the learning, and the political, moral and religious elevation of character, and the glory of my country—my whole country.

I remain, gentle reader,

With the most sincere respect,

Your very humble servant.

WILLIAM G. BROWNLOW.

PART I.

BEING AN ENQUIRY INTO THE ORIGIN, DESIGN AND TENDENCY, OF THE NATIONAL SOCIETIES.

CHAPTER I.

RISE, PROGRESS AND IMPORTANCE, OF SUNDAY SCHOOLS.

THAT the *Sabbath* is a Divine institution, and one, too, of perpetual obligation, will not be denied by those who have made the Bible their study. And, that the Sabbath had an earlier origin than Judaism, is a truth which does not depend on doubtful inference. We have an explicit account of its being instituted immediately after the creation of the world. 'The inspired historian, having represented the great Creator as resting from his work on the seventh day, adds, "And God blessed the seventh day and sanctified it, because that in it He had rested from all his work which God created and made." When, therefore, God sanctified the seventh day, He reserved it, set it apart for himself, to be spent in religious exercises; declaring, at the same time, that this mode of spending it should be made beneficial to mankind. Again: on tracing the personal history of our Savior, as recorded by the evangelists, he is seen regularly devoting the Sabbath to the exercises of religion, and assembling with the congregation at the public worship of God; and on examining those of his actions to which the Jews so seriously objected, it is evident they were performed, not with a view to weaken the Sabbath, but to vindicate it from those unauthorized additions with which it had been encumbered, by the corruptions of the Pharisees.

Once more:—In every age of Christianity, on this day the great Head of the Church has manifested His gracious presence in the sanctuary, making the religious ordinances there administered the source of instruction, and comfort, and encouragement to His people, and rendering His word "quick and powerful" in the awakening and turning of sinners from the error of their ways. On this day God has ever granted His people special blessings, and has signally furthered, and graciously prospered the endeavors of pious teachers and

heads of families to imbue the minds of their pupils, children and servants, with religious knowledge, and to bring them under the influence of Christian principles. And on this day, especially, the religious instructions of the Sabbath school teacher, have been, in different branches of the Christian church, signally owned of God: the seriously disposed youth has ever found them, on this day, peculiarly conducive to the furtherance of vital godliness. The divine blessing thus conferred on the Sabbath day, is a standing proof, is perpetual evidence so to speak, of the importance of continuing a system of Sabbath school instructions, not only in this, that, or the other branch of the church, but in all her branches.—But more of this in the close of this chapter.

It has been ascertained that Sunday schools for the instruction of youth, were instituted, to some partial extent, in Germany, nearly a century ago. But the effective system now in operation, and which has proved to be a blessing to thousands, owes its origin to one whose name will be repeated with delight by thousands who are now laboring in the cause, and by generations yet to come. ROBERT RAIKES, of Gloucester, England, and a member of the High Church, commenced his operations in the year 1784. Having under his control at that time, a periodical, his views were made known through this channel, and copied into nearly all the London papers. He seems to have had two objects in view in his laudable undertaking. 1st. To prevent the children of the poor from spending the Sabbath in idleness, filth, and mischief. 2d. To instruct them in the first rudiments of learning and the Christian religion. The Rev. Richard Raikes, of the Church of England, and brother of the founder of Sunday schools, ardently seconded the efforts of his revered brother, soon after he commenced this labor of love.

The pious and excellent Dr. Horne, a Bishop of the same Church, was one of the first, if not the very first, to avow himself an advocate for Sunday schools from the pulpit.—But I should be doing great injustice to the memory of that great and good man, JOHN WESLEY, not to say, that he was also among the first, and most ardent supporters of these schools. In the *eighty-first* year of his age, as may be seen in his Journal, he uses the following language: “Sunday, 18th July, 1784, I preached morning and afternoon, in Bingley church,—before service I stepped into the Sunday school, which contains two hundred and forty children, taught every Sunday, by several masters. So, many children in one parish are restrained from open sin, and taught a little good man-

ners, at least, as well as to read the Bible. I find these schools springing up wherever I go. Perhaps God may have a deeper end therein than men are aware of. Who knows but some of these schools may become nurseries for christians?" No sooner had Mr. Wesley heard of Mr. Raikes' plan, than he approved it, and published an account of it in the Arminian Magazine for January, 1785, and exhorted all the Methodist Societies to imitate this benevolent and laudable example. They immediately took his advice, and laboring, hard-working men and women, began to instruct the children of their neighbors, and go with them to the house of God on the Sabbath day. The consequence was, many thousands of those who had been rambling on the barren mountains of sin and folly, began to repay the christian labor bestowed upon them, by becoming useful members of society, and not a few of them continued to the day of their death, both to know and adorn the doctrines of the gospel of God their Savior. Charity sermons were soon preached throughout every part of England, in behalf of these schools, and considerable sums of money were raised for their support. The Sunday schools in those days, it will be recollected, were ordinary schools, only taught on Sunday, by hired masters. There were, so early as 1802, thirty thousand children instructed in Sabbath schools by the Methodists of England, on the Lord's day. The conductors of the Methodist Sunday schools in London, formed in 1802, a committee for corresponding with persons in the country, engaged in the same good work, with a view of extending and establishing Sunday schools on the plan of employing *gratuitous teachers only*, in the different parts of England. Thus, it will be seen, that the Methodists in this, as well as in all other matters of religion, have been the first to do business on the *gratuitous plan*. They distributed some hundreds of the proposed *plans*, and were very prosperous in their efforts. Others of the Episcopal, Independent, Presbyterian and Baptist denominations also engaged in this good work, and great and many have been the blessings attending the labor of that one man, Mr Raikes, and many will rise up, no doubt, in the great day of judgment, and call him blessed.

For the information of such as may not be apprized of the fact, I will just say, that Mrs. Bradburn, consort of Rev. Samuel Bradburn, of the British Wesleyan Connexion, first suggested to Mr. Raikes, the plan of instructing children in Sabbath schools. Commiserating the case of a large number of ragged children, Mr. Raikes and Mrs. Bradburn together,

conducted the *first* company of Sunday scholars to the church, exposed to public laughter as they passed along the street with their unpromising charge. Thus, it will be seen, that Sunday schools, under God owe their origin to *Metho-dism*.

Then, in the year 1785, schools were originated in various places in the neighborhood of London, and as early as 1789, were introduced into Wales, Scotland and Ireland. About the same time they were commenced in America. The *Presbyterians* claim the honor of establishing the first Sabbath school, in the present form in the United States, in the city of Pittsburg, in Pennsylvania, in 1809. But in this, our Presbyterian friends are wretchedly mistaken. They did, it is true, form a small "moral society" in that city, in 1809, which, on the first Sabbath of *September* in that year, was converted into a Sunday school; but this being so late as 1809, proves them to have been several years behind the news! Bishop White, of the Protestant Episcopal Church, and of the City of Philadelphia, was the first President, of the first organized Sabbath school in the United States; and if I am not greatly deceived, the Bishop still holds the same office to this day. The first Sunday school, put in operation in America, on the plan of *volunteer teachers*, was in Christ Church, Boston; and in this school alone, since its organization, upwards of 2000 children have been instructed. In the year 1811, a flourishing Sunday school was organized in the city of Philadelphia, under the auspices of the Rev. Robert May, a missionary from London, of the Church of England. In the year 1813, another Sunday school was organized by a benevolent gentleman in the city of Albany, and continued in existence for a considerable time. In the year 1814, and in the month of June, two benevolent ladies of the city of New York, opened a Sunday school for adults and children, in which it is said between eighty and ninety were collected and taught for some time. In the fall of this same year, a Sunday school of much promise, was established in Wilmington, in the little State of Delaware. In the year 1815, and in the month of April, a Sunday school was commenced in the Northern Liberties of Philadelphia, and in a very short time the different branches belonging to this school, contained something upwards of five hundred scholars. And in the year 1816, Sunday schools began to be generally introduced in all parts of our country. Some few years ago, the efforts of the different denominations, to promote Sabbath schools in the different sections of our coun-

try, had well nigh become concentrated in the American Sunday School Union; but, upon their finding this institution to be not only *sectarian*, but actually *corrupt*—they withdrew their influence from it, and set up separate establishments of their own. The Presbyterians and Congregationalists *alone*, are now, properly speaking, the friends and supporters of this institution. The Protestant Episcopal, the Reformed Dutch, the Baptist, and the Methodist Churches, and the Friends or Quakers, have *their own Sunday School Unions*, or societies; and these Churches have officially, and loudly, from time to time called upon their own friends to rally around their *own unions*, and assist them in publishing *their own books*, and instructing *their own children and youth*. THE PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION has been in existence eight years, having been organized in the city of New York, in June, 1826. And there are now about 40,000 children in the Sunday schools of the Protestant Episcopal Church in the United States. And by the by, I award, as has always been done, to the Episcopalians the *priority* in the defence of Church, or denominational religious societies, in opposition to the plan of *national* religious societies. I am informed, from a good source too, that Bishop Hobart, of this Church, was the first to make a stand in defence of the former, and in opposition to the latter. As it regards the Methodist Episcopal Church in the United States, the plan of classing and instructing children in this way, is by no means of recent origin, but is as old as the organization of the Church itself; and therefore, we as Methodists, commenced the instruction of the youth of this country, even before the Episcopalians.

The Church of England, in this country, became extinct in 1776, on the declaration of American Independence; and the Methodist Episcopal Church was organized in the close of the year 1784, near five years before the organization of the *present* Protestant Episcopal Church, which took place in 1789. So that when the Methodist Episcopal Church was organized, the Church of England had become extinct, and the Protestant Episcopal Church had never existed, that is, *in its present form*. But to return from this digression, it ever has been, and still is, the special duty of every Methodist circuit preacher to thus instruct the children within his bounds, and even to organize Sunday schools, all which may be seen by referring to our book of Discipline. But we, as a church, thinking the movements of our preachers rather tardy, and wishing to facilitate the progress of Sunday schools

among our people, did, on the 2d of April, 1827, in the city of New York, form ourselves into a union separate from *all others*, to be denominated the "SUNDAY SCHOOL UNION OF THE METHODIST EPISCOPAL CHURCH;" and at our first Annual meeting, held on Wednesday evening, the 14th of May, 1828, there were in connexion with our union, 891 schools, embracing 45,750 scholars, and 8,910 teachers employed every Sabbath, besides officers, managers and visitors. Our union has now existed seven years; and our success has been such during that time, that in point of usefulness we are not excelled by any, and in point of numbers, we are only excelled by that mammoth institution,—the *American Sunday School Union*. Who can withhold his astonishment in looking at the rapid multiplication of Sunday schools within the last forty years? In Great Britain, there are more than 8000 schools, containing 80,000 teachers, and about 100,000 children. The whole number of Sunday school scholars in the United States, is estimated at considerably upwards of 1,000,000. They have been established also in many portions of the Heathen world, by the Missionaries of the Cross. In the Sandwich Islands alone, it is said, there are more than 10,000 Sunday school scholars. And, that this truly noble and benevolent plan may continue under wise and judicious direction, that it may be crowned with success by Him who alone has power so to crown it,—and that the kingdom of Christ may come through its instrumentality, should be the wish and fervent prayer of all mankind. The Sunday school cause is one of the best causes in the whole world. All but infidels will admit this. It has been the means of the conversion of thousands of immortal souls. The orphan and the destitute have there been taught the way to heaven. Had they not been there taught they would perhaps have perished. I have recently seen an account of a meeting held in Cincinnati, Ohio, in which a highly respectable clergyman remarked that, while in College, he had *ten* pious fellow-students. Now in the same College there were *eighty*, mostly through the influence of Sunday schools. He had recently visited four hundred young men in various institutions, who were professors of religion, the greater proportion of whom were converted in Sabbath schools. And I am authorized to say, that two-thirds of the missionaries who have gone out from Great Britain, and nineteen-twentieths of the dissenting ministers in that nation were converted in Sabbath schools!—Then who would not be engaged in this good, this glorious cause? Brethren in the ministry! use all your skill, and exert

your utmost abilities to promote this cause; for by so doing, you may rest assured, you promote the Redeemer's cause. Fathers in Israel! you, whose heads have blossomed for the grave, whose eyes have grown dim with age—you, whose race is well high ended, say, would it not be a cheering, a blessed contemplation, when you come to lay your heads upon your dying pillow, to look abroad into the wide world, which you are about leaving, and see that orphan boy, that child of affliction—at one time in the broad road to ruin, without a friend to point out to him the path of rectitude, exposed to the snares of the infidel, and allurements of a sinful world—to see *him* happy in a Savior's love; and this, through your instrumentality? Sabbath school instructions, wherever properly tested, have been attended with these beneficial results. By their influence, hundreds and thousands of destitute children have been reclaimed from the error of their ways, from vice, from Sabbath-breaking, with all its soul-shivering retinue of vagrant and pernicious habits, and brought into sweet subordination to the will of God, and the sober decencies of life. I scarcely know how to dismiss this subject. I would say to all the friends of Zion, help to nerve the cause of Sabbath schools on to victory, and you will neither regret it in time or eternity. When you are on your death-bed, and this world is fast receding from your sight, and you are about descending into the lonely tomb, *this* consolation shall smooth your passage through the dark valley, that the Sunday school cause is prospering!

CHAPTER II.

ORIGIN AND DESIGN OF THE AMERICAN SUNDAY SCHOOL UNION.

IN the year 1817, the "Philadelphia Sunday and Adult School Union" was formed, and incorporated in 1818, by persons belonging to different denominations; being of the same character, in several respects, as the "First Day or Sunday School Society," which had been organized some twenty years before it, and of which the venerable Bishop White was the first president. In 1824, there were connected with this Society 46,619 scholars, with 7,300 teachers; and the society had a stock on hand, amounting to \$5000, contributed by different denominations. Sabbath schools had now become extensively established in various parts of the United

States, and, in accordance with the wishes of the *Presbyterians*, the American Sunday School Union was organized in Philadelphia, in May, 1824, and the auxiliary schools and societies, with the stock above mentioned, were transferred from the old to the new institution!!!

It is now just ten years since the formation of this institution. For more than four years previous to the formation of this institution, the organization of a general Sunday School Union, in the United States, had been an object every way dear, to many of the leading ministers of the Congregational and Presbyterian Churches. The first public notice of this subject that I remember to have seen, is contained in a pamphlet written on the subject of Sunday schools, in the city of New York, in May, 1820.

It was the principles and plan of the American Bible Society, that first led the Presbyterians to desire a Sunday School Union of this kind. A Presbyterian committee, appointed for the purpose of examining into and reporting on this subject, after alluding to the principles and plan of the A. B. S., express themselves in the following manner:—“Equally catholic in its principles, and simple in its design, the Sunday school system would be greatly benefitted by such a union.” The well known axiom, “union is power,”—seems to have been duly considered by the Presbyterians; for they apply it to every thing. With them there is no efficiency, physical, intellectual, or moral, but may be traced to this principle. And yet, *in reality*, they are of all people, the farthest removed from the true principle of Christian union.

My sentiments respecting the *American Sunday School Union*, are as follows: It is a *sectarian institution*, gotten up by the Presbyterians, for the *express purpose* of abetting the cause of *Presbyterianism*, in these United States. It is of dangerous tendency. And whatever may be said by its advocates to relieve it from the suspicion of sectarian influence, it *is sectarian*. The Presbyterians only, have a preponderating influence in its councils, and just enough from among other denominations are classed with the dominant sect to save appearances,—form a zest for the song of *union*, and give a tone to the sound of *catholicism*. But more of this in its proper place. With what intent did the Presbyterians cause this institution to be organized? And what have the managers and friends of the institution declared they would accomplish through it? The proper answer to these anxious interrogatories will at once disclose the whole secret.

The managers of the American Sunday School Union, in their Report for 1827, say,—“the experience of the civilized world demonstrates that the character of the man is built on the principles instilled into the mind of the *child*.” In view of this grand axiom, they propose to spread themselves, to use their own language, “over the WHOLE GROUND of the religious education of YOUTH,”—to “keep pace with EVERY INCREASE OF POPULATION,” and consequently, to *assume to themselves* the exclusive formation of the character of the entire future population of our country, to every succeeding generation, and however extended and multiplied! This is, indeed, as the managers themselves term it “an engine”—and as they say, one “which, when put into full operation, will work with GREAT AND UNEXAMPLED POWER.” And I confess it to be “an engine,” in my view, of such power, that I am unwilling to trust the working of it, on the children of our country, to the hands of these managers. Again; the board of managers avow themselves, to use their own words, “desirous, not only of furnishing THEIR OWN SCHOOLS with suitable books, but of introducing such books into schools of a DIFFERENT DESCRIPTION, and of rendering them so ABUNDANT as to FORCE OUT OF CIRCULATION those which tend to mislead the mind, and to fill it with what must be injurious to it in subsequent life.” These same managers, for this same American Union, further say of themselves:—“In pursuing this department of their labors, they acknowledge that they assume an *immense responsibility* in becoming DICTATORS to the CONSCIENCES of thousands of immortal beings.” But they declare that “*they have chosen to do this*,” making in any work which they publish such alterations as THEY judge necessary. Perhaps all this is very good. But whom shall the American people trust to “*dictate*” for them, what is gospel truth? These managers avow, as an apology for assuming this high ground, that they do it, “rather than tamely issue SENTIMENTS, which in their CONSCIENCE, they believe to be FALSE, or inconsistent with the purity of DIVINE TRUTH!”

But can the Methodists, Episcopalians, Baptists, Lutherans, Quakers, &c. “tamely submit” to have their children’s consciences moulded and formed by these would-be dictators? Who do these denominations wish to dictate to their children, what is “*false*,” and what is “*divine truth*?” To dictate it exclusively, universally, and perpetually! and to *compel* all others to submit to the *dictation*, by “*forcing out of circulation*,” not only from their own schools, but

from all other schools, all books which *they* shall consider as not teaching "divine truth," and instilling into the minds of the whole of the youth of our land, in order to form the character of the future men, such principles, for gospel principles, as they only, at their uncontrolled discretion, shall think proper to approve and sanction. Heaven knows! this is assuming high ground sure enough. But are we prepared for an exploit of this kind? Certainly not. And God forbid, I say, that the Methodist Church ever should "tamely submit" to wear a yoke of this kind! But reader, all this power and influence, which is to be extended through county, town, and city depositories into every part of this nation—which is to be extended over the "*whole ground*" of the education of the children of our land—which is to keep pace with the rapid increase of population, and is to "*force out of circulation*" all books which these monarchs "of all *they* survey," and lords "of the fowl and the brute," whose dominion is "from the centre all round to the sea,"—is in the hands of a *voluntary association* of individuals, the CONSTITUTION of which does not contain *one single* provision for securing a *restrained exercise* of this power, by "forcing" its members to elect its officers from among different sects, but admits by its *general terms*, not only the possibility, but even the probability, that it will, in process of time, and perhaps, at no distant period, be engrossed by that sect, for whose *special benefit* it was set on foot. And according to the prediction of that famous religious and political prognosticator, EZRA STYLES ELY, D. D., of Philadelphia, the period is now close at hand when they will have engrossed this power. This clergyman, of *political notoriety*, in 1828, uttered the following prediction: "About 12,000,000 of persons in our country will de cease in the course of thirty years; and of course nearly 4,000,000 in ten years. In the same ten years at least one third of all the legal *electors* of the country will have become of age to vote in ELECTIONS, and of these a large portion will have experienced all the moral and benign effects of *Sabbath schools*. Under the influence of moral and religious principles formed in Sabbath schools, they will regulate their POLITICAL CONDUCT." But our political parson continues, "It is highly probable, therefore, that in ten years the blessed result of our Sabbath schools will be, to exclude, lawfully, all *wicked men* from offices, by the refusal on the part of the people to elect them. This is a consummation most devoutly to be wished by all. The ORTHODOX are endeavoring to get the government of the nation into their hands, it is

true, by endeavoring through the power of the TRUTH to make all their fellow-citizens men of moral and religious character."

I now have before me a sermon, preached in Philadelphia, at the request of the American Sunday School Union, May 23, 1831, by REV. HEMAN HUMPHREY, D. D. President of Amherst College, Mass. from which I propose to give some extracts. Thousands of copies were printed by the Union, and triumphantly circulated by its agents and friends. After speaking of our improvements in mechanics, in the arts, and in the use of natural agents, our parson comes to the science of education, and says, "hardly a month passes without some new invention, or discovery, by which POWER is gained, or dispensed with;" and on the same page he enquires, "And who can look at these great benevolent institutions, which are the glory of the present age, without being struck with the simplicity of their principles; with the unparalleled EXTENT and EFFICIENCY of their operations?" And again; "And this great and prosperous Union, what is it doing, what can it ever do more than is implied in these few monosyllables, *train up a child in the way he should go*? As there never was a more simple plan thought of for RENOVATING THE WORLD, so none could be more comprehensive or effectual. Let it once be THOROUGHLY TRIED in any STATE or NATION, with humble reliance on the grace of God; that is, let every child be trained up from infancy in the RIGHT WAY, and how wonderful would be the moral transformation in the space of forty years!" But the following *political* sentence is still stronger:—"What an awful dearth of piety is there, at the head of more than a million and a half of American families! From this quarter then, a religious influence upon all who are now coming into life, with the DESTINIES OF THE NATION IN THEIR HANDS, is hopeless!" In speaking of the *designs* of the Union, the preacher says, "The obvious design of the system is, to PRE-OCCUPY THE INFANT MIND, throughout this great republic, with the principles of virtue and piety—to sow the good seed, and keep out the TARES—to teach all the RISING millions of a mighty empire, as they come up successively into life, their relations to God, and their high duties;" and in closing this part of his sermon, he says, "such is the undisguised, the godlike design of the American Sunday School Union." Godlike indeed! I presume the reader is now prepared to decide, whether this institution, after having so openly avowed its intention to control the education of the children of our common country, or to "pre-occupy the infant mind, throughout this

great republic," until the *political power* shall be on their side; and so manifestly tending to come under the control of a *single denomination*, will, or will not, eventually become, as a RELIGIOUS ESTABLISHMENT, dangerous to the liberties of our country—our dear country. But should this institution be, at length managed, as recent examples in the history of Presbyterian Colleges in New-England prove to be possible, by irreligious hands—to whom from the testimony of its own managers it is accessible—I ask, may it not be used even to the overthrow of christianity itself?

From this, and many other weighty considerations, the Legislature of Pennsylvania, in 1828, refused by acclamation, as I will show in this work, to incorporate the American Sunday School Union. Why did the Legislature of this State, act thus, if there were no apprehensions of the Union as a *religious establishment*? Was it because the members of that Legislature were all infidels, or enemies to God? No, verily, those who opposed the measure most warmly, were both christians and patriots. And because of these things, Stephen Girard of Philadelphia, did, in his will, so cautiously guard the religious instruction in the College, he ordered to be erected in that city. But forsooth! the friends of this Union have already avowed their entire competency to take charge of the religious department of instruction in the Girard College, under the provisions of Girard's will; and I fully expect they will do so.

Fellow-citizens, our craft is in danger of being set at nought, and we ourselves, of being called upon to cry out with one accord, saying, *great is this Diana of the Ephesians!* Awake and come forth! Action,—action,—action must now be our watch-word!



CHAPTER III.

THE COPY-RIGHT QUESTION AND THE AMERICAN SUNDAY SCHOOL UNION—DIFFERENCE IN THE SALES OF ITS BOOKS TO DIFFERENT UNIONS OR SCHOOLS—DIFFERENT DENOMINATIONS REPRESENTED IN THE UNION—THE CALVINISTS HAVE A PREPONDERATING INFLUENCE, &c.

THOSE of my readers, who have been accustomed to notice the public prints, with any degree of attention, for the last two or three years, doubtless recollect that great excite-

ment prevailed throughout our country, occasioned by the American Sunday School Union, having restrained the circulation of many valuable Sunday school books, by taking out a *copy-right* for them. Accordingly, in October, 1832, there was a Sunday school convention held in the city of New York, composed of Delegates from the different Sunday School Unions; at which the Editors of the Sunday School books, for the Sunday School Union of the *Methodist Episcopal Church*, proposed to the convention, that all Sunday school societies should cease to restrain the circulation of Sunday school books, by taking out a copy-right, &c. The Rev. Messrs. Durbin and Bangs, are the Methodist Editors to whom I allude, and the individuals who moved for a *committee* to examine the question: by this means the copy-right question came before the public. The resolution offered by these gentlemen, was the following: “Resolved, that a committee be appointed to take into consideration the following proposition, viz:—*Whether it be expedient, or consistent with the spirit of the great benevolent enterprize of the day, for Sunday School Societies or associations to restrain the circulation of Sunday School books proper, by taking out a copy-right for the same.*

This resolution was not offered, nor was it understood to be made, in reference to the Sunday School Union of the Methodist Episcopal Church only, but in reference to all Sunday School associations, which may choose to avail themselves of the advantages growing out of the suppression of copy-rights. This proposition was made, because it was believed it would be acceptable to all Sunday School associations, and the benefits would be mutual to all. It was made, because it was thought it would strengthen the Sunday School interest generally, and promote the cause of general benevolence. And it was made, last of all, because it was believed that no Sunday School association, or any other benevolent association, in the world, *that asks the public for money to aid them in purchasing books* should restrain their *free circulation* by securing the copy-right. But it seems that the American Sunday School Union, which was commenced, and has been carried on and sustained *solely* by the *voluntary contributions* of the public, is *alone* guilty of this practice; and hence it was, that when Messrs. Durbin and Bangs made this proposition, a distinguished individual belonging to the American Union moved, “*That the proposition be indefinitely postponed, and that the question be taken without debate!!!*” How true is that sentiment that those whose

deeds are evil, prefer darkness to light ! Upon an appeal to the Chairman, Mr. Frelinghuysen, an honorable United States Senator from New Jersey, and an officer of the American Sunday School Union, it was decided that such a motion was in order!! An appeal was taken from the Chair and the Convention sustained the Chair! If the darts of death had flown as thick through the house as they did in the Trojan War, the *national* party could not have been more agitated, than they were by the introduction of this resolution. During the agitation which this very singular motion produced, several other motions were attempted by the *nationals*, such for instance as to “dismiss,”—to “quash” the proposition, &c. The movers of this generous and benevolent proposition, finding it was to be turned out of the Convention without a hearing, rose to offer an amendment: the Chair decided it must be taken *without debate*!—The movers submitted of course; and moved to amend the motion of indefinite postponement without debate, by requesting *an opportunity of stating their reasons for submitting the copy-right question, or proposition*. The amendment was also lost!—The question then recurred upon a postponement without debate, *and was carried 51 to 24!!!* With regard to the state of feeling on this occasion, Mr. Durbin in the Advocate and Journal remarks:—“It is impossible for those who were not present, to conceive the state of feeling which followed: the members, and the audience all partook of it. Several of the warm friends of the proposition retired to the doors!” I have not heard of such concentrated villainy, since the Burr conspiracy.

The movers of this proposition then commenced an exposition of this question at large, and a defence of their resolution through the columns of the Advocate; when the managers of the American Sunday School Union becoming alarmed, proposed, through the columns of the “American Sunday School Journal,” that “*some private efforts*” be made to settle the dispute, saying, “*Would it not be most advisable, in view of the common danger to religion and the Sunday School department?*”

The Editors of the Advocate, Messrs. Durbin and Merritt, understanding this language to be a request, on the part of the American Sunday School Union, to open a negotiation for the adjustment of the question to the mutual advantage of all concerned, readily complied with it; and accordingly addressed them a private letter, in which, they assigned various reasons why the publication of Sunday School books should

not be restrained, and made liberal offers, proposing to publish others books for the general good. But the managers replied at length, saying they were willing to publish such books belonging to other Sunday School associations, as were not *sectarian*; but urged various reasons why they could not consent to let *their* books be published by their neighbors, &c. The principle reason assigned by the Board for not consenting to have their books published by other Sunday School associations, is, there could be no interchange of ADVANTAGE accruing to this society." Now, the "advantage" intended in this remark is *pecuniary*. It is certainly a *moral* advantage to circulate a good book published by any association, though that association may not get a good book that they may circulate in turn. I should have supposed, that the great *moral advantage* is the first object with every public benevolent society. At least, they *all* make this profession, when they are soliciting the charities of the public. This paragraph, as well as many others in this same reply, intimates too strongly a *sectional* instead of a *national* character for the American Sunday School Union. The American Union has done some good, and might be the instrument of doing much more, in my humble opinion, if its policy were a liberal policy, and of a more *benevolent* rather than *business* character. The idea that the Methodist Church is opposed to the American Union, or any other American Society, *while doing good*, is unfounded, and has grown out of two facts;—her resistance to the principle of imposing a *national* character upon public benevolent societies, so as to merge all distinction of sects in their operation, which course she has ever thought, and still thinks unsafe and unwise.—And her resistance to the strenuous efforts, and misrepresentations of *most* of their agents to induce the public, and especially *her* people to believe, that *she* is among their patrons.

We are very gravely told by a correspondent in the Sunday School Journal, and also by their Board and numerous agents, that, if we (the Methodists) want their books we "can buy them ready made." But they know that we can never become regular customers to that Union, because we should have to pay higher for the same books than some other schools and persons. In the *twelfth* edition, 1832, of the catalogue of the American Sunday School Union books, we find, "all other societies, schools, or individuals, will be charged ONE-FOURTH ADVANCE!" The *reason* why the higher price to non-auxiliaries is now put on in "advance" instead of the old plan of *discount to auxiliaries*, no doubt

exists some where; and if it were my province to account for it, I should say, the change has been made with a view to *buy up schools*. And in this respect, I most sincerely believe, that all certain politicians have said of the United States Bank, will apply with *force* to this institution—particularly of late. But I am very certain, that if their terms were *now*, and had been from the *first*, *equally* liberal to *all* Sunday School societies, this copy-right question *might* never have been raised. It is, however, an important fact in this investigation, that any Sunday School, not auxiliary to them, must pay *twenty-five per cent*, more for their books. And now, admitting their books to be cheap, this would make them come at a high price to others, and it is therefore, the interest of others to publish books, if they want them, rather than purchase of them under such circumstances. But it has been said, that it comes with an ill grace from *Methodists* to expect any advantages from the American Union, since they have not aided it by contributions. I reply—it would be found upon examination, that the members and congregations of the Methodist Episcopal Church, have contributed more money to the American Sunday School Union, than would replace every dollar they have paid out for copy-rights, with compound interest. Why then may we not claim some “advantage,” if we choose to use it, from the effects of the many thousand dollars given by all denominations for the common good? There are no other benevolent societies in America, found protecting their issues by copy-right, but this *business* institution at Philadelphia. And wherefore? Because, no other benevolent society wishes to “*force out of circulation*” the books printed by those who are not of its fold.

Again:—The time has been, when the Methodists, Episcopalians, Baptists, &c. contributed largely to the support of the American Sunday School Union, although they were not connected with it; but this is no longer the case, since these denominations have organized Sunday School societies of their own. And though *individual members* of these churches still belong to the American Union, those denominations *as such*, are not now, nor *never were* attached to that Union, the repeated assertions of its numerous agents to the contrary notwithstanding.

The Methodists and Episcopalians, have avowed their determination never to become auxiliary to the American Union—for reasons too, which must be obvious to every reflecting mind. It will not be denied by the Board themselves, but what the Calvinistic Churches, and the Calvinistic

sections of the general Church, give their entire patronage to all the national societies; and hence of necessity have a preponderating influence in all their councils, and interest in them.

The Arminian Churches, and Arminian sections of the Church saw clearly that their influence would be neutralized, and made to subserve the general cause of Calvinism, by joining in with the national societies. And *if* the national societies did not intend or wish to produce this result, such a result is nevertheless inevitable, from the very nature and relative influence of the various Churches. Hence the Arminian Churches have declined, and refused to be subscribers, for which they have been treated very uncourtously by the *nationals*.

Now I ask an impartial public if those Churches can be blamed for declining? And I enquire again, as the American Union asks no money for schools in order to become auxiliary, would it not be the same to them to sell *to all schools at the same price*? If the friends of the Union say it would not, I ask the special favor of some one of them, to explain to me why it would not. The Union does not propose to *gain* any pecuniary advantage by this arrangement, but to *confer* an advantage of *twenty-five per cent*, on such schools as will become auxiliary to them. Now as it gains nothing pecuniary by a school's becoming auxiliary, why charge such school "one-fourth advance," if it cannot conscientiously become auxiliary? This is the case with the schools under the care of both the Methodist and Episcopalian Churches. And yet, the schools of these Churches are said to be *sectarian*; and those under the American Union are represented as *liberal* beyond description!

And the *cause* why the American Union offers an inducement of 25 per cent, for schools to become auxiliary to them, is another reason why the Methodist Church, and why large sections of almost every Church in the country, have declined. And the reason *why* and *wherefore*, the American Union acts thus, would at once discover the true cause of all this controversy. But to return: Art. 4th of the constitution of the American Union says, "The officers and managers shall be *laymen*, and shall be elected by ballot." Art. 9th of the by-laws says, "The committee of publication shall consist of *eight members* from at least *four different denominations of Christians*, and not more than *two members* from any one denomination." Eighth annual report, pp. 31, 32;—"We do not pretend that denominations, *as such*, are repre-

sented (technically speaking) in our board.—We only CLAIM the confidence and SUPPORT of all denominations, on the ground that their members share in the management and control of all our business, and that the RIGHTS and views of each are consulted and respected, *as far as they possibly can be* under any circumstances, provided equal deference is paid to the rights and views of all.” These are the passages usually read by agents in the west. And to all this liberality in letters I have no objections: and I am willing to admit, for the sake of argument, that the American Union intended to do all it promises. But I have shown above that it is impossible in the very nature of things to comply with these promises. It is impossible not to see that the Calvinistic interest, take the Union throughout, will predominate. We have sufficient proof of this in the report for 1832. Take the following sentence:—“The whole number of officers and managers of the board is seventy-six, of these there are Presbyterians, twenty-six; Episcopalians, fourteen; Baptists, ten; Methodists, ten; Congregationalists, eight; Reformed Dutch, four; Moravians, one; Friends, one; denominations unknown. two—seventy-six.” Now the question is, *how many* of these seventy-six managers are *Arminians*? If we count the two unknown—Friends one—Moravians one—Methodists ten, we have the appalling number of FOURTEEN *Arminians*, and SIXTY-TWO *Calvinists*!!

It may be said, and doubtless will be, that some of the individuals here reckoned Calvinists are not so, and some reckoned Arminians may not be so: I have reckoned them according to the doctrines of those churches and sections of churches to which they belong. It is well known that it is the Calvinistic section of the *Protestant Episcopal Church*, which favors the Union, and not the *Arminian* section of said church. Next, look at the list of “*ministers members for life*,” in the eighth report, and the result will be astonishing! There are well on to *five hundred*, only *one* of which is a Methodist preacher, and he was made a member by a Presbyterian congregation!

Now agreeably to the above state of things, what security have we for the *character* of the publications to be issued from that establishment? The committee of publication consists of eight members, representing four different denominations. They must be all *laymen*, nominated annually by two members, appointed by the board, who with the president, or acting vice-president, constitute a committee of nomination. From this most important committee, all ministers

of the gospel, are excluded by the constitution. That none but laymen are capable and worthy of so great a trust, or that they are *exempt* from sectarian bias, and beyond the reach of sectarian influence, will hardly be argued by any one. Yet it is a singular anomaly, that under the same constitution, ministers are employed as *missionaries*, to instil "gospel truth" *alias*, Calvinism into the *ears* of children, and of Sabbath school teachers, and it is intended to continue to employ them "to the *utmost possible extent*!" There is no security that a *single* member of the publishing committee will at any time be a Methodist. Or if one, or more, be this year, there is no security that any will be next year, or the year following. It may be composed of "four different denominations;" of which a majority may govern; or all of them may be Presbyterians, Dutch Reformed, and Baptists; or Protestant Episcopalians of the Calvinistic school. And this I say without any sort of disrespect to those denominations. But if a Methodist be on that committee, we have no security for his competency to its great duties, nor for his leisure and strength, to attend to them. Besides this, there are now, not more than *ten* Methodists in our whole country, actively engaged in connection with the American Union. And if there were even hundreds, the mere name of a Methodist on the committee, is a very small matter; and especially of one in whose selection the Church has had no voice; over whom she has no control; and who, for the performance of his duty, is in no way responsible to her. She does not trust her own publications, among her own ministers, in so loose a way. Even those ministers selected by her General Conference, for the publication of her own books, are not allowed to issue any original work, without the previous sanction of an experienced standing *Book Committee*, or the recommendation of an Annual Conference.

But that feature in the organization of the board of managers of the American Sunday School, at which I have glanced in the above paragraph, has had much influence in inducing the Methodists and Episcopalians, to have no connexion with it. I mean the "*Committee of missions*, within their body!" The report of May, 1826, now lying before me, states that, "Under their direction, *thirty-one missionaries* had been employed." And it was then resolved by the society, "that it be recommended to the managers to prosecute this department of their labors **TO THE UTMOST POSSIBLE EXTENT!!!** These missionaries are expected not only to apply their attention to the business of forming Sunday Schools,

but also to preach to adults. And in this way it is calculated that employment and support may be afforded to many young Presbyterian ministers who may be sent out from the Theological Seminaries, as well as to some older ones, who perhaps have no other special CALL, at least till they can be enabled to collect, or rather *find* congregations in which they may become settled. For all this there must be *funds*. Hence the board of the American Sunday School Union say, they "have resolved that the sums paid by SOCIETIES, when becoming *auxiliary* shall be appropriated to the MISSIONARY FUND." Besides this, a Primer, with the stereotype plates from which it is printed, has also been presented by a member of the board, "on condition that 25 cents on every hundred copies sold, be appropriated to the *missionary fund*." And there is not a *particle* of security, to prevent a similar revenue being hereafter set apart for the benefit of the same fund, from the extensive sales of other publications of the Union; and I will venture to predict, that such will be the case in a few years. For they have become somewhat independent, by having recently raised *thirty-two thousand dollars*, for the buildings, &c. of the establishment in Philadelphia. Now all this property, together with the books, stereotype plates, money, &c, of this institution, are wholly at the will and pleasure, at the annual *option*, not to say the *caprice*, of its ballotting members!

In concluding this chapter, allow me to say, that if this institution will so amend its constitution, as to *secure* an equal number of representatives, from the different denominations, in its board of managers, its standing committees, and among its officers, agents, and *hired missionaries*, it will then give full proof of its catholic intentions, and remove many of the prejudices which exist against it—strong and well grounded prejudices.

CHAPTER IV.

THE BOOKS OF THE AMERICAN SUNDAY SCHOOL UNION, SECTARIAN.

MANY of the books issued from the Depository of this institution, are of a light and fictitious character; and this circumstance of itself, affords a solid objection to the Institution. Now, I am sufficiently conversant with most of the

publications of the Union to judge correctly on this subject; and I do know, that I am not mistaken on this point. Too many fictitious stories, and some of them containing few lessons of moral or religious instruction, have been put into circulation by the Union. The tendency of this is to vitiate the taste of the rising generation, so that while they are greedy after fiction, they will have no appetite for solid, instructive reading. In a word, all light and fictitious writings, have in the main, a bad tendency, and are incompatible with the simplicity and sincerity of the christian religion. But I confess, that to my mind, there is a more weighty objection to the books of the Union, than even the above. It is this. Many of them abound with the peculiarities of Calvinism; and the reading of them, together with the lectures and explanations of Calvinistic teachers, must not only prove dangerous to children, but absolutely *ruinous*. True, a Sunday School teacher who seeks wisdom from on high, and draws his instructions from this pure fountain, will not be likely to be misled, or to mislead others, in any matter of importance; but who will avow, that the thousands of Calvinistic teachers in connexion with the Union, draw their rations from above? Therefore, it behooves all *Arminian* preachers, to see to it, that nothing is inculcated on the youth under their charge, which is inconsistent with that form of doctrine which they themselves esteem and teach to be truth.

The Presbyterian, for January, 1832, then edited by Dr. Ely, and the official organ of the Church whose name it bears, after expressing its partialities and hearty wishes for the prosperity of the American Sunday School Union, thus announces its views in respect to the principle of general amalgamation, so as to destroy all sectarian and denominational distinctions:—"But we do not rank ourselves among those indiscriminating enthusiasts who would have all our institutions of a religious nature, to be *national* and *American*, and who therefore pass a sentence of condemnation to incurable narrow-mindedness and bigotry, upon all who approve of the establishment of Sunday School Unions of a *restricted character*. Nay, we commend the good sense and sound policy of the Episcopalians, Methodists, and Baptists, for having their own respective Sunday School Unions, through the instrumentality of which they can furnish books for the instruction of their children in those **PECULIARITIES** which however disapproved of by us, are *precious to them*. And we frankly own our surprise at the conduct of *Presbyterians*, who, having **EQUAL LIBERTY** with their brethren of

other denominations, UNWISELY, we think, neglect to employ it to their OWN ADVANTAGE."

Again: A writer in the Presbyterian, for 1829, which paper I now have before me, after frankly acknowledging, that the Presbyterians as a body, "belong to the grand Union," adds:—"The Episcopalians have theirs; the Baptists theirs; the Methodists theirs; and the Catholics theirs; and these respective denominations are thus engaged to make known and propagate *their peculiarities*."

Now, if the Baptists, Episcopalians, Methodists, Catholics and others, have established separate Sunday School Unions, (and I admit the truth of it) "for the purpose" of propagating "their peculiarities," I ask, who are the proper *owners* of the "grand union" if the Presbyterians are not?

In addition to this, the Minutes of the Presbyterian General Assembly, for 1832, which document is also before me, in speaking of the prosperity of the national societies, the American Sunday School Union among the rest, says "our benevolent societies!!" Lastly: It is a well known fact that the General Assembly of the Presbyterian Church, as well as its Synods, Presbyteries, &c. have voted again and again to patronize the American Sunday School Union; and by this *act*, as well also as their *language* on those occasions, they have recognized it as *their* Union. So have various congregational ecclesiastical bodies, as well as other Calvinistic churches. But alas! no Arminian church has ever done this. Is there nothing in all this? The true question then is, whether the Calvinistic interest does not predominate in the Union; and whether many of its books are not strictly Calvinistic? Indeed many of its books have been furnished by Presbyterian clergymen; others as above stated, are light and fictitious; while I scruple not to say, that others are rare and choice little volumes.

In an advertisement recently published by the Union, and which is circulating throughout the United States, and perhaps farther still, it is said, "that ALL the books published by the Union, have been *examined* and *approved* by the committee of publication, composed of an *equal number* of Baptist, Presbyterian, Methodist, and Episcopal CHURCHES." The *impression* given by this paragraph is, that the Sabbath School books published by the Union are sanctioned by *all* the denominations named above. But this impression is *basely false*: they are not sanctioned by these denominations—and the most that can be contended for is, that they are sanctioned by *two irresponsible individuals* belonging to

those churches. The impression given to the public has been from the beginning, that the *objectionable* features of Calvinism should not be advanced in the books published—and that they never would be sanctioned by the committee. Still the truth is, that many of their books given into the hands of our unsuspecting children, are decidedly Calvinistic—enough so for the maturest mind; and where this boldness is not exhibited, still the *impression* left upon the mind of the child, who reads, is the same, and his thoughts have, perhaps, a Calvinistic turn through life. I might select *many* instances in proof of this position,—but I will give but two, and the first is from a little work called the “Two Arrows.”

“And now,” added the father, “what are those sticks in your hands?”

“They are our arrows, father,” said the little boys—“we have broke our bows, and we have taken the weights out of the heads of our arrows, and we thought you would not be angry at our carrying these little sticks.”

“Let me look at them,” said the father: and he took them in his hand, and then returned them to the children.

“They are willow sticks,” said Francis, “and quite dead and dry.”

“They seem to be dead,” replied the father, “and good for nothing;” and he directed his two little sons to lay them on the earth, in a retired place, near a brook, by which they were walking; so his little boys did as they were required to do, and the father and his children walked on.

About three months after this, when the winter was gone, and every hedge and tall tree was clothed with leaves and blossoms, and every field was covered with fresh grass and springing corn, the father and his sons took another pleasant walk, and coming to the brook, to which a man was driving two cows to drink, the little boys remembered their sticks, and asked their father if they might see if they were where they had left them, “though I dare say,” added Francis, “that they are all rotten and fallen to pieces by this time.”

“Perhaps not,” said the father, “for the time has been too short even for the driest stick to go to dust; but you may look for them, and let me know the state in which you find them.” So the little boys began to grope among the willow bushes which grew by the brook till they found the exact spot where they had laid their arrows; and when they found it they cried “O! father, father, here are our sticks just where we left them, and one is green and fresh, and covered with a new rind, smooth and shining, and it has put forth leaves and little buds; but the other is dry and bare, and will soon fall to pieces. Come, father, come and see.”

The kind father came, and he looked at the two arrows, and one was indeed become a blooming little tree, while the other was fast tending to decay: and these were the remarks which he made, as he stood looking upon them:—

“My little boys,” he said, “here is the finger of God, and here in this book of nature he makes known the mysteries of his providence. These little branches, both of which appeared at one time dead and past hope, are holy emblems of the two sorts of men: the dead branch is the type of the unregenerate man, him in whom there is no spiritual life, whose heart has remained unchanged, who has been *left in his natural corruption*—

for such, nothing is prepared but inevitable destruction; while the living branch is the type of the true christian, of him who has received a new nature and a clean heart, and in whom dwelleth the root of immortal life.

"No difference appeared in these little sticks when you laid them down in this place, and so for a while there often seems to be an exact similitude between the children of God and the children of the evil one. Both of these arrows were bare, and without root or branch, and appeared to be cast away; and in like manner, those little children who have received a new nature, sometimes appear to be parted from Christ, and without hope from the strength of sin. But there is life in them, and they are again restored to holiness; they bud and blossom afresh, and 'spring up as among the grass, as willows by the water brooks,' Isa. xlv, 4—while the wicked 'are cast out of their graves like an abominable branch,' " Isa. xiv, 19."

I must therefore caution the members and friends of my church, against purchasing these books, under the impression that they are all approved of by Methodists. No Methodist has sanctioned the doctrines above as evangelical, unless he has sacrificed his views to others. And none but milk and water Methodists would remain silent, and see such dogmas pass the committee of publication. I have no doubt but what the American Sunday School Union is doing some good; but it is not by the *false impressions* to which it is giving currency, but by its industry in circulating truths, which with the blessing of God affect the *heart*; and herein I rejoice greatly; but my joy is not *full*, and will not be till the Union officially corrects these impressions.

That the reader may see that I have not been hasty in my judgment of the publications of the Union, I will add a paragraph from a work, called "The Shepherd and his Flock." The design of this volume is to teach the doctrine that God's "elect" cannot finally fall so as to perish everlastingly. The frontispiece teaches this. It represents the way to heaven by a "narrow iron rail way" within which "The Shepherd and his Flock" walk. On the left are a number of "swine," representing the "children of this world," which in distinction from "his elect" are "*reprobates*." See page 28. On the right are "The Man in Black," and his "dogs," representing the "devil" and the "persecutors of the saints," who dart out furiously at the "flock, or 'his elect,'" "but from the height and closeness of the rails, it seems IMPOSSIBLE for them *really* to injure the sheep!" See also page 28. Reader, impartial reader, is there no Calvinism here? Are not the doctrines of *election* and *reprobation*, and of the *final perseverance of the saints* all taught here? Not content to *print* or *write*, the doctrines of Calvinism, they have repre-

sented it on *plates*, to make if possible, a more *lasting impression* upon the mind of the child. But now comes the extract:—

“The *dogs* represent the PERSECUTORS OF THE SAINTS, who, like their master, hate and oppose them because of their excellence. These characters were once to be found only among idolaters, Mahometans, Jews, and Papists; but now they also exist among those who call themselves Protestants.” “I admire the justness of this representation,” said Master Thoughtful, “for in their nature, these persons and dogs are equally unclean; and in their attacks equally cruel and cowardly. But from the height and closeness of the rails, it seems impossible for them *really* to injure the sheep.” “That is indeed the case,” replied his friend; “and the Lord has so surrounded his elect with his power, that none can harm them while pursuing that which is good. And whenever they are terrified, he bids them look to him for protection, saying, ‘Fear not, for I am with thee; be not dismayed, for I am thy God; I will help thee, yea I will uphold thee with the right hand of my righteousness.’ And though heathens and papists have slain thousands of them, because of their love to religion, they have not destroyed one. No; their spirits are rejoicing in heaven, and their dust sleeps safely in the earth, waiting the bright morning of the resurrection.”

In addition to the above, I could show, if it were necessary, that in two or more of the books of the Union, the doctrine of *christian perfection*, is set at nought; a doctrine too, highly esteemed by Methodists and Episcopalians, being as they believe, essential to salvation.

But this is not all. The subject under consideration, becomes awful and alarming, when viewed in connexion with the eternal destiny of our children, and the leading principles of this Union!—principles not only essentially wrong, but practically dangerous. Any man, let his character and heart be good or bad, by the payment of *three dollars*, can become a member, and vote in the election of managers.

The Arian—the Unitarian—the Universalist—the Roman Catholic—the Jews—the Mormonites; and those who deny the inspiration of the scriptures, or even the existence of a God, are equally privileged with those termed orthodox, to be represented in this institution. If any one doubt the correctness of this position, I say look at the *constitution*. It may, in all probability, be said, let Christians unite with the society to neutralize their influence. Such a thing is practicable. But it may also be said, after a while, let Presbyterians unite with the society to neutralize the influence of Arminians: this being practicable also.

CHAPTER V.

SOME AMONG THE MANY MISREPRESENTATIONS MADE BY THE MANAGERS AND AGENTS OF THE AMERICAN SUNDAY SCHOOL UNION.

THE constant practice of the American Sunday School Union, in saying, that *members of the methodist denomination are actively engaged in their board*, has been the cause of all the unpleasant collisions between the Union and the Methodist church. If this matter were adjusted as it might, and ought to be, what peace and prosperity would attend the Sunday School cause throughout this land? There would be less jealousy and complaint; and there would be more emulation and action. But until this is done, I say to the Union, so far as the Methodists are concerned, *verily, your plans will meet with opposition.*

In a memorial, signed by the officers and managers of the Union, "In answer to a *remonstrance*, presented to the legislature of Pennsylvania, against granting an *act of Incorporation* to the American Sunday School Union," there is the following paragraph:—"There are at present, connected with the society, the following religious denominations: Episcopalians, Methodists, Baptists, Presbyterians, the Associate Reformed, Lutherans, Congregationalists, German Reformed, Reformed Dutch, Friends, Moravians, Roman Catholics, and we believe others. NO ONE DENOMINATION HAS AN ASCENDANCY, nor has *any* circumstance EVER occurred in the history of the institution, in which there appeared a disposition on the part of EITHER, to exert an undue influence over the REST. The undersigned are gratified in being able to state, that they have NEVER discovered any thing like *denominational partiality*, but on the contrary, a disposition has been manifested to an *extraordinary degree*, to merge all other NAMES in that of CHRISTIAN."

In an address, being a "defence of the American Sunday School Union," delivered by the Hon. WILLIAM HALL, March 26, 1828; and, afterwards published by the Union, and extensively circulated, we find the following sentence:—

"We also find, that the society is composed of *five different denominations of christians*: Episcopalians, Methodists, Baptists, Congregationalists, and Presbyterians. Also, Moravians, Lutherans, and other denominations."

At a public meeting in Columbia, S. C., held on the 3rd of April, 1831, it was stated by the Rev. ROBERT BAIRD, general agent for the American Sunday School Union, that the Methodist church was one in the grand Union; as will be seen from the following extract of a letter, written by Dr. Capers, then stationed in Columbia, to the editor of the Christian Advocate and Journal:—"I beg leave to enquire on what authority it can be asserted, before large congregations, in South Carolina or elsewhere, that the Methodist church is one in the grand Union? I am well advised that the general agent of the A. S. S. Union, quite lately, at Columbia, S. C., enumerated our church with those which are united under that designation, to establish within a given time Sunday schools throughout the western country. Is this the result of his having employed perhaps five or six Methodist ministers to act as sub-agents in particular districts, with leave to form schools in connexion with either the American Sunday School Union or that of our own church? Is it possible that a private bargain by an unauthorized individual can thus have been palmed on the public as if it were the act of the church? I hope not. I beg for information. The gentleman here alluded to will, I trust, explain the matter, for it requires explanation."

How Mr Baird, could have mustered up sufficient audacity, to have acted thus, after the severe basting Dr. Bangs gave him in Pittsburg, Pa. in May, 1828, I am utterly at a loss to divine! No sooner had the General Conference of the Methodist Episcopal Church, convened in Pittsburg, than they were informed that this general agent of the American Sunday School Union was there, with a view to invite that body "to express its *approbation* of the principles of that association, and to recommend to the ministers and members of the Methodist Episcopal Church, *a free and friendly union*, in our endeavors to increase and extend the facilities of Sabbath school instruction," &c. Accordingly, a communication was presented to the Conference by the general agent, containing the above, with many additional remarks; among others, showing the *utility* of the measure, from its tendency to prevent controversy, and that the Methodists should be greatly benefited by it, as they might obtain ALL their books from that union, and thus save themselves the expense and trouble of printing them!!

From several circumstances which occurred in the General Conference, on that occasion, it was evident, to both Mr. Baird and a number of spectators, that there was a very

general feeling of surprise and indignation. And Dr. Bangs delivered a speech on the occasion, in the hearing of the general agent, which, it was thought, would last him all the days of his life; but from his conduct in Columbia, three years after that, it really seems not to have had its desired effect.

The year I travelled the Tellico circuit, 1831, two agents of the American Sunday School Union, the Rev. Messrs. White and Beecher, were travelling through almost every part of East Tennessee, singing every where, this same song of *equally interested*, &c. Such was the painful state of things, within the bounds of my circuit, that I was under the disagreeable necessity of publishing them in my daily appointments, to guard against the influence they were like to exert on the Methodist Sunday Schools. And in despite of all I could say and do, they did take some of my schools in my absence, and make them auxiliary to the American Union. Finally, I took right after these men—discussed the points of difference between us and them publicly—afterwards published a pamphlet of 48 pages against them;—and by this means, I succeeded in chasing them off out of the Hiwassee district. In the Presbyterian church in Tellico, or Madisonville, as it is now called, I heard Mr. White make the following statement to a large audience: “You are apprised, my friends, that there have been some unfortunate differences among the several denominations with regard to the American Sunday School Union; but I am happy to inform you that these difficulties have been amicably adjusted, and that the Methodists, Baptists, Presbyterians, Episcopalians, &c. are all engaged in promoting the interests of the Union.” He then proceeded to recommend the books of the Union, as both cheap and free from all *sectarianism*, &c.

The following certificates, taken from my pamphlet, will fully exhibit the conduct of Mr. Beecher:—

“Whereas, the Rev. Messrs. Brownlow and Beecher, did, on the 17th of April, at the house of Mr. Stone, contend and debate publicly about Sunday schools; and whereas, Mr. Brownlow did aver and say, that the *Methodist church* had no connection with the American Sunday School Union whatever; and inasmuch as Mr. Beecher arose and stated to the congregation that he could disprove Mr. Brownlow’s statements by members of the Methodist church, without applying to any other source; this is to certify, that we, the undersigned, did hear said Beecher read a letter, which he said was from “a respectable Methodist in Philadelphia,” together with an extract which he said was from the Christian

Advocate and Journal, edited by Dr. Bangs. We, moreover certify, that Mr. Beecher did so read and comment on said letter and extract, and particularly the latter, as to make it appear that the writers of them preferred the American Union to any other, and also recommended the same. Given under our hands, May 5th, 1831.

JOHN KEY,
CARTER TRIM,
REUBEN STONE."

"Whereas, Mr. Brownlow has called on us to give an account of the proceedings of Mr. Beecher, in organizing a Sunday school in our neighborhood, this is to certify, that we (the Methodists) have had a Sunday school in our school house for the last two years; and that said Beecher did preach a sermon and make a great many remarks, in all of which we understood him to teach that the Methodists, Baptists, Presbyterians, Episcopalians, &c. were *equally* interested in the American Sunday School Union. We, moreover certify, that in view of these statements being correct, we *consented* to UNITE our schools, and two of our members are teachers.

May 15, 1831.

JOHN W. JOHNSTON,
JAMES SMITH,
NATHAN CARTER."

I have only to add, that at the house of Mr. Stone, we had a Sunday school, and the family had told Mr. Beecher so the week before our debate. With regard to the six gentlemen whose names are attached to these certificates, three of them are local preachers, one a class-leader, and the other two, I believe, lay members of our church.

But in addition to the information contained in the foregoing certificates, Mr. Beecher, on the day of our controversy, stated that he had in his possession a letter from a very respectable Methodist, who was a Judge of the supreme court of the United States, and a Vice-President of the American Sunday School Union, and that this gentleman preferred the Union, &c. I demanded this letter, but he would not show it; and indeed subsequent circumstances have proven, that he had no such letter! That the honorable gentleman to whom he alludes, is a pious member of the Methodist Episcopal church, a patriotic statesman, an able jurist, an honest man, and a gentleman, is all true; but that he has any particular partialities for the American Union, is *wholly untrue*. I wrote to this gentleman on this subject, and requested him to say to me what were the facts in the

case, so far as he was concerned. He accordingly wrote me a very satisfactory letter, dated Frankfort, Kentucky, 13th May, 1831, in which, by the bye, he says the officers of this institution, elected himself and one or two other members of the supreme court, to the office of Vice President, *without their knowledge or consent*; and that the corresponding secretary, had invited him to attend the annual meeting in Philadelphia that spring, but that he *did not go*.

In September, 1831, I wrote to Dr. Ely, of Philadelphia, and requested him to give me some information on certain points connected with the national societies in general, and that of the A. S. S. Union in particular; though I confess, I then believed, and still believe, I was as well informed on those points as the Doctor was himself. My reason for addressing *him* on this subject, was, that a writer in the "Hwasseean and Athens Gazette," a little political paper under the control of the Hopkinsians, had said, that if any person desired information on those points, among many other great men whom he named, let the individual write to *Doctor Ely*. Now, the Hopkinsians, from first to last, have brought as many "railing accusations" against me for writing this letter, and have made as much noise about it, as the devil did about the body of Moses! They admit that I gave my proper signature; but they charge me with taking the Doctor in, by making an impression on his mind that *I was a Presbyterian!* But does this justify him in turn, in attempting to make a false impression upon my mind?

The following is an extract from my letter:—

"A Methodist preacher in this vicinity, has recently published a pamphlet, in which he has opposed the Bible, Tract, and Sunday School Societies; and has made many quotations from your writings, and represented you, as wishing *an establishment by law*. Please write to me, and let me know in your letter, what relation the different denominations sustain to these societies, and especially the American Sunday School Union."

The following is an extract from the Doctor's *lengthy* reply to the above:—

"PHILADELPHIA, Oct. 14, 1831.

Dear Sir—The managers and officers of the American Sunday School Union are in nearly *equal portions* members of the Presbyterian, Methodist, Baptist, and Episcopal churches. The publishing committee consists of eight members; of whom two are Baptists, two Episcopalians, two Presbyterians, two Methodists; and **NOTHING** is published by

the Union which does not meet their UNANIMOUS APPROBATION!

At every anniversary meeting of the Union, PERSONS of the Congregational, Methodist, Episcopal, Baptist and Presbyterian denominations have taken part in the public exercises, and have strongly recommended the institution to the patronage of the public. True it is, that SOME of the Methodists have a Sunday School Union of their own; and should this union choose to send their annual report to the A. S. S. Union, they would have *all* the privileges of the *largest* contributors, without contributing *a cent*, or changing *one* of their regulations."

Now the Doctor, by saying "*some*" of the Methodists have a union of their own, would evidently impress my mind with the belief, that the great body of the Methodists go for the American Union.

And by saying "nothing is published by the Union that does not meet" the unanimous approbation of the four denominations he names, he would evidently induce me to believe, that the books of the American Sunday School Union are as heartily approved by the Methodist Episcopal church, as by the Presbyterian church. Not any of this is true, absolutely and unequivocally not true; and I should suppose that the Doctor himself would know that such inferences are incorrect.

But so late as 1834, it will be seen, by perusing the following extract of a letter from the Rev. E. W. Daughy, of Augusta, Ga., to the editors of the Christian Advocate and Journal, bearing date March 18th, that the agents of the American Sunday School Union, are still, like the Jesuits of China and France, driving through the continent with a zeal and ambition that know no termination but success; carrying with them as usual, a mixture of light and darkness, truth and falsehood. Behold the extract!—"Three of their agents, the Rev. Mr Baird, of the Presbyterian church; the Rev. Mr. Welch, of the Baptist church; and the Rev. Mr. Shepherd, of the Methodist Episcopal church, at a public meeting of the citizens of this place very recently, have contributed much to *confirm* the public mind in the impression that the M. E. church has an *equal interest* with the Presbyterians, and all others in the American Union; although all who read the Advocate will discover, especially in some late numbers, that this is not the fact; though few comparatively, out of the church, and not all in it see your paper They

asked the public, and obtained over \$700 to carry on the operations of the American Union in Georgia—one of their objects being to fix a depository in this city for their books.”

This Mr. Shepherd, who has been an agent for several years, for this institution, is in reality a local preacher in the Methodist church; and when at home resides in Nashville, Tennessee. But, it is sufficient to say explicitly, that if all the agents of the A. S. S. Union were Methodist preachers, it would not alter the case. In this matter, they do not represent our church: and those of them who are agents *know it*, though they have not the honesty to apprise the public of the fact. And when they say or do any thing which has a tendency to make an *impression*, that the Methodist Episcopal church has any part or lot in the operations of the American Sunday School Union, they misrepresent facts, and deceive the people—and of course they do it *wilfully*. Yes, they, with all others who act thus, agents, managers, and officers, are guilty of misrepresentation and deception. For, “*misrepresentation*,” says Noah Webster, is, “a false or incorrect account given either from *mistake*, *carelessness*, or *malice*”—and I add, *design*.

Webster’s definition of the word *deception*, is, among many other things; “Any *declaration*, artifice or practice which *misleads* another.” Such *declarations* for instance, as those, by which these three gentlemen *mislead* the minds of the good people of Augusta. And let such “declarations” as those quoted in the foregoing extracts, come from whom they may, I answer them as follows:

“Highland or Lowland—Prince or Peer;
Lord Angus—thou hast *lied*.”

And now reader, in confirmation of what I have stated above, I will here subjoin two extracts from the report of the General Conference of the Methodist Episcopal church, held in Philadelphia, in May 1832; and having been a member of that body myself, I know that the report, from which I make these extracts, speaks the sentiments of that body, and that it was adopted by a unanimous vote. That conference was composed of about two hundred and thirty ministers, some from every state in the Union, and constitutes the highest ecclesiastical court in our church. Hear what they officially say:

“For these and other reasons, especially that we consider NATIONAL religious societies incompatible with the safety of our FREE institutions, both civil and religious, we have long been known as in OPPOSITION to them.”

Again: "Resolved," &c. "As the sense of this General Conference, that it is INEXPEDIENT FOR ANY OF OUR PREACHERS, TRAVELLING OR LOCAL, TO ENGAGE AS AN AGENT IN BEHALF OF ANY INSTITUTION NOT CONNECTED WITH OUR CHURCH, with the exception of the *colonization society*."

And to show my readers that all is not as the managers, officers, and agents of the American Sunday School Union would have us suppose, I present them with the following paragraph from the "World," a respectable Baptist paper published in *Philadelphia*:—

"The question is not whether the American Sunday School Union has been the instrument of doing good or not: but whether the *Baptist denomination* will rest satisfied with the good the Union is accomplishing. Is the Baptist denomination willing to make the A. S. S. Union the depository of its interests? We answer, NO. It would be *worse than folly and infatuation* for them to do so. The American Union never has, and never can, fill the place we should wish a Baptist Sunday School Union to occupy. Does our brother X. object to this, or is he willing that our *peculiar doctrines* should be laid on the shelf to be covered with dust, and be forgotten? If he is, he has only to consign them over to the *American Sunday School Union*, whose very *organization* prevents it from meddling with them, and his object will be accomplished."

I ask particular attention to the above; and particularly on the part of the *Baptists*, should this work fall into their hands, as I trust it will. On my way down from the seat of government in New Jersey, to Philadelphia, on board of a steam boat, in the Delaware river, in the spring of 1832, I recollect to have conversed freely and fully, with a highly respectable Baptist minister on the subject of the *national societies*, who was then a resident of the last named city; and he remarked to me, that he was then, and had been for some time, laboring to convince his brethren of the dangerous tendency of those societies.

Let the following extract from the "Christian Intelligencer," of July, 1833, a Dutch Reformed paper of the city of New York, be carefully read; and it will show clearly, the light in which that church regards the American Union, and its agents. The extract is taken from an article in which "an agent of the S. S. Union," is charged with access to one of their churches, in which he taught false doctrines. The article advises to resist these agents!! Hear it!! "At least, if notwithstanding all our watchfulness, it should happen,

that one of these time-serving agents should creep in unawares, Jude 4, 'privily to bring in damnable heresies' among us, Peter ii, 1, we would at once demonstrate his false teaching, and then caution the congregation neither to receive him into their *houses*, nor bid him God speed. We trust our worthy brother will so act at P. And we hope ALL OUR CHURCHES will be upon their guard against these agents, unless their *design, principles* and *objects* are well known and decisively approved. For our part, we have determined no longer to encourage some of the crafty and IRRESPONSIBLE AGENTS, whose grand, if not sole, object is this—to procure a good temporary income, and the opportunity to select a choice place of settlement. Beware of them!"

May Heaven smile upon the editor of the *Intelligencer*! for, verily, he is in the faith. Truly he has said *multum in parvo*. From the annual report of the American Union, by PAUL BECK, treasurer, "from March 1st, 1831, to March 1st, 1832," it will be seen that the whole amount of expenditures for the society for that year is, SEVENTY-SEVEN THOUSAND, FOUR HUNDRED AND FIFTY-FOUR DOLLARS AND EIGHTY-SIX CENTS!!! Of this sum, TWENTY-THOUSAND AND SIX HUNDRED DOLLARS, went to pay "missionaries, agents, and incidental expenses" in the valley of the Mississippi!! And SIX THOUSAND, FOUR HUNDRED AND FORTY EIGHT DOLLARS, went to pay the salaries of officers, agents, &c. And the above is a fair specimen of the expenditures of every year, otherwise than that they continually *increase*; so that upon the whole, this Dutch Reformed editor, is justifiable in saying, the "sole object" of these "time-serving agents" is, "to procure a good temporary income."

CHAPTER VI.

CORRESPONDENCE BETWEEN BISHOP OTEY OF THE PROTESTANT EPISCOPAL CHURCH, AND THE REV. MR. SHEPHERD, AGENT OF THE AMERICAN SUNDAY SCHOOL UNION.

"To the Editors of the W. W. Review.

GENTLEMEN: In your paper issued June 29, I perceive under the editorial head, a notice of the Sunday School celebration, which was held the preceding Lord's day at the Methodist church. Considerable misapprehension prevails as to the objects and purposes of that meeting. It ought to have been stated, gentlemen, that the main design of the projectors of the celebration, was to further exclusively the objects of an institution, styled the American Sunday School Union. For aught that

appears to the contrary in your notice, the public might be led to suppose that all the Sunday Schools at this place, and in this county were interested in the proceedings of the meeting referred to, and would be benefitted by the liberality which the public displayed on that occasion. Under this impression contributions were made. This is the idea which perhaps yet prevails extensively through this community. It is altogether a mistaken one, and ought to be corrected. The Sunday schools under the management of the Methodist and Episcopal churches have no connection in any way that I can learn with the A. S. S. Union; and of course derive no benefit from collections of money made to further its operations.

It may be proper to state here that this institution, the A. S. S. Union professedly contemplates a union of the various denominations of Christians in the U. States. I shall not stop here to discuss the question which might very properly be raised, whether such a union is possible, without destroying christianity itself, or at least some of its essential features as a system of revealed truth, but shall simply state the fact, that both the Episcopal and Methodist denominations disclaim all part or lot in the matter of the A. S. S. U. The Baptists have in some instances recommended this institution to the patronage of their brethren. The Presbyterians have officially by their church councils and otherwise, contributed all in their power to extend its influence, and all the Sunday schools under the management of the ministers and congregations of that denomination, are I believe, without a single exception, auxiliary to the A. S. S. Union. We have nothing to say against this;—if the Presbyterians and Baptists think that in this way they can best promote the cause of S. School education, let them go on and expend their strength and treasure to effect an end which we also have at heart, and which we are striving to further in our own way, and upon principles which we conscientiously believe to be better. But in the name of all that is honest and fair and reasonable, let it be understood, that this difference in plans and views and measures does really exist, and let not the people be gulled by the specious pretence of a name, to lend their aid and give their money to, they know not what.

I may hereafter have occasion to say more of the A. S. S. Union; the principles by which it is held together; the nature and tendency of its publications, &c. at present I wish to call your attention to the late proceedings in this town.

The agent, (Mr. Shepherd,) at the late anniversary, endeavored to impress it upon the public mind that the A. S. S. Union received the hearty concurrence and support of all the different denominations in this country—that the Presbyterian, Baptist, Methodist and Episcopal churches were all united in furtherance of its plans and objects. Under the persuasion that such was the fact, two gentlemen highly respected for character, talents, and influence in the community, were induced to address the meeting on the 24th ult., in order to stimulate the people present to make a liberal contribution. Now, gentlemen, I can assure you, and I do assert, without fear of contradiction, that neither the Methodist nor Episcopal churches have any thing at all to do with the A. S. S. Union. They have no voice in its management—no control over its publications—desire no benefit from its operations, and are connected with it in no way whatever. Did not the agent know this? If ignorant of the fact, how could he presume to deliver before an intelligent assembly a discourse, the whole tendency of which was to produce and fix the impression, that the institution of which he was the accredited agent, received the support of both the Episcopal and Methodist denominations? If on the

contrary, Mr S was acquainted with the fact that these respectable bodies of people, disclaimed all connection with the union of which he was the public advocate—that they had disclaimed it repeatedly, publicly and officially, (as they have done in the publications under their control, and directly or indirectly by the voice of their respective ecclesiastical councils,) he will find some difficulty, to say the least, in reconciling the statements upon which he has publicly ventured, with that integrity of character which attaches to the high and holy office, under the sacred responsibility of which he professes to act. For to justify the sentiments and language which he uttered on that occasion, it is not sufficient to show that a Methodist or Episcopalian is to be found here and there, promoting the interests of the A. S. S. Union. The impression evidently designed to be made—the impression which undoubtedly was made upon the minds of those not previously informed upon this subject was, that Methodists and Episcopalians collectively, as denominations of christians, are lending their efforts and influence to forward the objects and views of the A. S. S. Union. So far from this being true, both these denominations have respectively their own Sunday School Unions,—have presses in operation for the publication of such works as they deem suitable, and have depositories established in various parts of the country. The books, &c. at these depositories are sold at a price which barely defrays the expense of paper and printing. It may be further stated that they are not at the expense of employing agents to traverse the towns, cities, and villages of the U. States, to make collections of money; a considerable portion of which must necessarily, be diverted from its generally supposed destination, to defray the expenses of travelling, the salaries of agents, &c. Large sums of money are undoubtedly collected from the people of this country, with the avowed object of furnishing books, &c. to Sunday schools, when from the published reports of the A. S. S. Union, it is certain that very considerable amounts are annually appropriated to pay the salaries of editors, secretaries, agents, &c. &c.

To the testimony upon this subject, see 3d report, A. S. S. U.

Cash paid salary Cor. Sec. Editor and Assistant Editor nearly 12 months,	\$1045 20
Do. do. Gen. Agent, 9 m.	750 00
Do. Travelling expenses Gen. Agent,	126 45
Do. Salary late Agent, 5 m.	260 67
“ “ Clerk to Cor. Sec. nearly 12 m.	189 00 ;
“ “ Book-keeper 7 m. 1 week,	155 76

These are a few items of a list which five or six years ago swelled the expenses of the A. S. S. Union to the sum of \$27,752 73!! Considering the exertions which have been made since that time to extend the operations of the above named establishment, we may fairly estimate its present annual expenditures at something like 75 or 80 thousand dollars. I wish Messrs. Editors you would enquire for, and get the last annual report, for I think it more than likely that the estimate I have suggested is too small. I have now lying before me the 5th anniversary report of the Prot. Ep. S. S. Union. From an examination of the treasurer's report, I am unable to find that a single dollar has been paid away in salaries for editors, agents, &c. Nearly every single expense incurred is on account of printing, sales; purchases of Sunday School Books and stereotyping.

The amount of money necessary to purchase all the requisite books for a Sunday School is very small. The Episcopal Sunday School at this place has been in operation some four or five years. The sum total raised to purchase books by public contribution does not exceed fifteen dollars, in all that time. And I am of the opinion that with the amount

raised on the 24th ult. I can purchase books sufficient for the purposes of every Sunday School for two years to come, that is already in existence, or can be established in Williamson county.

The expenditures noted above in the report of the American Sunday School Union are doubtless necessary for such an institution. Its extended operations could not be carried on without a large amount of money. But this does not show that the principles on which that institution is founded, are right—nor the measures adopted for its management expedient—nor yet does it furnish the shadow of a reason why the people here should contribute to it their money, to support its agents, and other officers, when they can purchase books on as good or better terms from other institutions within their reach. The agents of the American Sunday School Union pass through the country and actually speak and act as though all the Sunday Schools wherever they came, were under their control or management, and must assemble at their bidding and listen to all the farrago they may think proper to deal out. Against such doings, and as we conceive *misdoings*, we enter our solemn protest before a candid and enlightened public. Thousands of dollars have been raised in the Atlantic States, if the public prints speak truly, and placed at the disposal of the A. S. S. Union, for the special purpose of establishing Sunday Schools in the valley of the Mississippi: and yet the people all thro' this region almost in hearing of the roar of its waves, have their ears stunned continually by cries of money, money, from the agents of this Union. Instead of going out into the hills and vallies, they come to the towns where schools have been established for years,—where are commonly to be found two or three Ministers of the gospel actively engaged in imparting Sunday School instruction, and here they put forth their efforts to enlighten the whole valley of the Mississippi.

I have but a remark or two more to make. I am told that 85 or 86 dollars were collected on the 24th ult. It was understood, and perhaps stated that whatever money was contributed would be returned in books. Now do the people here know how this return is to be made? I think I can inform them; and if I am wrong in my understanding of the matter, I shall be glad to be corrected. A depository of the A. S. S. Union will be established at Franklin, in which will be constantly kept a supply of books equal to the amount subscribed by the people of this place. But none of the books in the depository can be used by the S. School of this county until purchased; they do not form a library for public use, neither are they gratuitously distributed. The people of this place then, pay from 80 to a 100 dollars for the privilege of having a depository of the A. S. S. Union established here, at which they may buy books at cost. I ask any reflecting man, where is the great advantage of forwarding the plans of this Union? By establishing the depository, the public will in effect pay nearly double what the books would cost, if purchased at other depositories in the county. But from the statements made on the 24th ult., a large majority, perhaps of those present, expected that whatever was contributed on that occasion, would be returned in books, to be apportioned out when called for, gratuitously, to the different Sunday Schools in Williamson county.

In conclusion permit me to say, that I regret the necessity under which I feel myself placed, of making the foregoing statements. But acting from a sense of duty to the people who attend my ministration—to the cause of Sunday School instruction generally—to the church of God, and realizing the obligations under which the kind offices of the inhabitants of this place have laid me, I have not shunned the responsibility of

making an exposure which the circumstances of the case loudly demanded.

Very Respectfully, yours, &c.

JAS. H. OTEY.

Franklin, July 9, 1832.

"The truth, the whole truth, and nothing but the truth."

"To the Editors of the W. W. Review."

GENTLEMEN: In your paper of the 13th July, I perceive some strictures on our late Anniversary held in the Methodist church in Franklin, by the Rev. Mr. Otey. It is with extreme reluctance I now appear before the public, nor would I, only that truth, the improvement of the rising generation, and public feeling and sentiment, imperiously call for it. Moreover he has misrepresented the case.

Mr. Otey first says it was my design to further exclusively, the objects of the A. S. S. Union, by which he means the Sunday Schools, attached to that Union. Now, if he will permit me to understand and express my own designs, I say his statement is not true. It was my design to benefit all schools in the county alike, of whatever name, or to whomsoever they may belong,—and all may derive equal benefits if they will, Mr. Otey's not excepted. Let me here add, it is an express injunction in my commission to organize Sunday Schools auxiliary to the Methodist church, to Mr. Otey's church, or to any other, and give them a donation also, if necessary. I appeal to an enlightened public, is this not generous, liberal, and equitable as could be desired? The misfortune with him was, that he began to censure, blame, and condemn, in relation to a subject he did not understand.

The second point he touches is, that this institution contemplates a union of the various denominations of christians; it contemplates a union of effort, and that optional, but no sacrifice of religious sentiment, usage, or doctrine, by any church. If he will only embrace the subject in all its magnitude, he will see nothing less will effect the object. There are now three million one hundred and fifty thousand children eligible for Sunday Schools in the United States. Now, let me ask the best calculator, could any or all the churches separately, at the present ratio, ever accomplish this great work? Never, never. Must this vast mass of immortal souls lie neglected, while habits are confirming, intellect developing, character taking a settled and determined form, until Mr. O. who has but one school in this county comes forward to do this great work? The increase of population was greatly exceeding the in-gathering of the children, until the existence of the A. S. S. Union. But Mr. O. should know that no church as a church, is united with this union; yet some from all, voluntarily, come forward and help in diffusing light, elevating character, and act upon this heaven-invented plan.

In the third place he introduces my name, and says I made the impression on the public mind that the Methodist, Baptist, and Episcopalian churches were all united in the A. S. S. Union. This is the substance of the foregoing article. I never said so, I never thought so, because I knew it to be otherwise. I generally bring the Methodist and Episcopal unions into view, to shew what is doing in the United States. Methodists, Baptists, Presbyterians, and Episcopals are all friendly to Sunday Schools, but have different views in relation to the same object. With regard to the two gentlemen who addressed the meeting, they were not deceived; they consider his publication uncalled for, they did not authorize it, they are friends to the A. S. S. Union, and universal improvement of our common nature. Society I am sure, will give this its proper weight. Behold an Israelite indeed, in whom there is no guile!

In the next place Mr. Otey seems to undervalue every one around him; the two speakers, the citizens of Franklin, the county of Williamson, and the Methodist church; only for him they would be led astray. I would ask Mr. O. did the speakers complain to him that I deceived them? did the citizens of Franklin, the subscribers, and the Methodist church ask him to become their guardian, and take them under his care? I answer no. The Methodist and Presbyterian churches don't want Mr. O's. interference. They both, as churches, disapprove of his conduct in this instance. If this be true, as I am prepared to prove, what becomes of his veracity in the closing article, where he says he acts with regret, and under a sense of duty in relation to Sunday Schools, and also to the citizens of Franklin—in effect, saying they desired it. I unhesitatingly say, that in politics this deception would ruin the most wily politician in the din of electioneering strife.

But Mr. O. states that a part of the money raised goes to pay agents' salaries; this is unfounded. I never received a cent from Williamson county, nor of any money raised for county depositories. In proof, I refer to Mr. Bowls, Murfreesborough; Mr. Aikin, Snelbyville; Mr. Raea, Columbia; Mr. Maney, Franklin; Mr. Topp, Lebanon; the treasurers in their respective counties; not one dollar is diverted from its specific object.

Mr. O. complains of his schools and depositories being overlooked. I know of no depositories in the state but those attached to the A. S. S. U. I have travelled the state, and I know of but three schools that belong to his union. As to our books costing the school double, as he states, they will be sold as low as any other. I now call upon Mr. Otey to sustain by proof his false statements. How could they be any other? He wrote from a conversation he heard on the street as he acknowledges.

I shall now give an explanation of the mysterious conduct of the Rev. Gentleman, and then close with a delineation of this wonderful man as he stands before the public.

In company with a mutual friend I waited on Mr. Otey, and requested him to preach the anniversary sermon; his reply was, he felt opposed to the A. S. S. U., but coolly and explicitly declared he would not give it any opposition, either in public or private. It would have been well for him if he had kept his promise. He stated that there is Calvinism in the books of the Union. I rested all the claims of the institution on this point, and requested him to show it: he has not done so.

In order to conciliate, I told him his doctrines, and ours were nearly alike, and that Mr Wesley would not have withdrawn from the Church of England only on account of the acknowledged viciousness of the lives of the clergy of that church. He denied that the viciousness of the lives of the clergy invalidated their ordination. This astonished me! Coming from Mr. Otey, it is a very unsafe sentiment in civil society. This is the very foundation of popery,—it might do at Rome, or at the licentious court of Charles the II, but cannot do in the meridian of Franklin, or Nashville. He informed me that if I could shew vice in the lives of the ministers, they would be turned out. Did you ever know any turned out, said I, on this ground? Hundreds, said he. I confess I did not give credit to his assertion; the evil is not so extensive. I took it as the statement of bigotry, rash and indiscriminate, which would even sink the ministers to raise the church. I looked at him in the rage of his wrath like a wounded horse in battle, which is to be feared in the ranks of friends or enemies. He became quite unmeasured in dealing out the epithets of enthusiast, fanatic, upon the religion of some who had sights, visions, and dreams, and gave the whole an application to the venerable Wesley and his followers. Then drew from his case McGee on the atonement,

turned to the page where he exhibited Wesley in this light. All this was as much candor as I expected, but certainly less politeness. This is a game the Church of England has been playing for many years in order to draw, if possible, the Methodists back to her bosom.

Southy wrote the life of Wesley for this very end: he altered the beautiful proportions of his character, and tried to unsettle the adjustment of those springs that formed and moved it. Still he could not conceal his excellence without subjecting himself to ridicule. The serene rays of the diamond shines through the interposing incrustations, almost too much for humanity.

Mr. Southy is the poet laureate, he has £300 sterling per annum, and a butt of sack or wine for writing a birth-day ode for the king. This same McGee wrote his work on the atonement in which he tries to represent Wesley in the light so much admired by Mr. Otey. He sent a copy of the work to the Queen of England, she had him appointed to a living in the city of Dublin, in Ireland, worth I believe, \$30,000 sterling a year. Mr. Otey is the mere echo of the former two, but he congratulates himself like the fly on the chariot wheel.—O dear what a dust I raise. Wesley burned with a deep, yet calm love of moral grandeur and celestial purity. "He was a lion, an old lion who dare rouse him up, but when provoked he sprang from his lair, shook the dew from his mane, and swept the groaning forest."

"Pygmies are pygmies, still tho' perched on Alps,
And pyramids, are pyramids, although in vales."

On the day referred to, we held the anniversary of the Williamson county Union. Mr. Otey calls it the celebration of Sunday Schools. I am surprised that he would form such a member of a sentence as this. He certainly ought to know the structure and genius of the English language better. However, as he says, the meeting was large, embracing wealth, intelligence, and respectability; that it was so large, and his so small, with the Bishop of North Carolina, officiating at the same hour, is said to be one item in the sum of provocation. "The toe of the peasant comes so near the heel of the courtier, that he galls his kibe."

Now for Mr. Otey's exposure, as he calls it. And let me ask what has he exposed? Nothing but himself. He exhibits as new, old, dry records, which the A. S. S. Union had published years ago. Let me here remark that he is what is called high Church of England, and pretended to a divine right of ordination. This is all popery asks to establish her system. If Mr. Otey proves his divine right of ordination, I say all our institutions—our laws and constitution, the glory of our country—the admiration of the world, should all yield to the divinity of his claims and pretensions. I here in the face of the sun formally, solemnly in the fear of God, enter my protest against his pretensions, to a divine right of ordination, as unscriptural and dangerous in its tendencies. I call for the proof.

I stated in my sermon when Henry the VIII. threw off the supremacy of the people, he became the head of the Church of England.

"This is the head and front of my offending."

Mr. Otey has not divulged this; for like the Spartan youth, and the fox, he conceals the cause of his misery. This is the cause of his trouble, because it interferes with his claim to a divine right of ordination. Before I enter on the proof of the King of England, I will inform Mr. Otey that Episcopalians are divided into three classes, two of whom differ with him on divine right: that is 19 are against him where he has but one for him. I shall here give a list of the most distinguished ministers in his own church that are opposed to him. Cranmer, Grindal, Whitgift, Bishop Leighton,

Tillotson, Bishop Burnett, Bishop Croft, D. Stillingfleet, Bishop Hall, Bishop Dawnham, Bishop Bancroft, Bishop Andrews, Arch Bishop Usher, Bishop Farbes, the learned Chillingworth, Arch Bishop Wake, Bishop Hoadly. Though these differ amongst themselves they are opposed to Mr. Otey's creed. See Dr. Miller's letters on the subject.

He considers all out of his order of divine ordination as aliens from Christ, out of the appointed way to heaven, and have no hope but the uncovenanted mercy of God.

He declared in Franklin he would suffer his hand to be chopped off before he could recognize any ministers as lawfully ordained but his party. I would say this amputation would disclose the nature of his spirit—not the solidity of his argument. I also inform him if his intolerance does not proceed from a defect in his mind it will soon produce one.

In conversation with a respectable gentleman in this county, he told him they had the keys of the kingdom. The document is now in my pocket to prove this. I am sure an enlightened public will give proper weight to his proscriptions against us coming into any towns of the United States; but to keep on the hills and in the valleys, because forsooth Mr. Otey lives in Franklin, has a small Sunday School, and about twenty-five attached to his church. Were the people of the United States left to his agency, and the operation of his principles, they would soon become as cold and lifeless as the rocks that slumber on the bosom of the great valley we inhabit.

The Pope of Rome would not have been more imperious. It seems as if Mr. Otey had his eye on the papal chair and the mitre. A divine right of ordination first. Infallibility is the next link in the chain. Then supremacy—afterwards the holy inquisition; and like the Albigenes and Waldenses we would not be permitted to have the mountains and valleys. An auto-de-fe would close the scene.

When Mr. Otey and Bishop Ravenscroft came to Nashville, they obtained the Methodist church for service. At the commune our venerable pastor, brother Gwin, went into the altar. Mr. Otey informed him it would be desirable if he would withdraw, and waited on him the next day to inform him he did not consider him an ordained minister. Will society not look at this.

I had said the King became the head of the Church of England when he threw off the authority of the people. Mr. Otey denies it. Now for the proof.

I simply refer to Humes' history of England, Vol. 2, page 291. "A confession was extracted from the clergy, that the king was the protector and supreme head of the church and clergy of England, so far as is permitted by the law of Christ." Again page 299, the Parliament being assembled, conferred on the king the title of the only supreme head on earth of the Church of England. These are the words. I also refer to Mosheim's church history, Vol. 3, page 18. Soon after this Henry was declared by the Parliament, and people, supreme head of the Church of England, and from the reign of Henry the VIII, down to the present day, the King and Parliament, appoint the Bishops. I now ask is the King not the head of the Church of England! Most assuredly he is. Then what becomes of the divine right of ordination.

At a certain time, Mrs. Clark had unbounded influence over the Duke of York, for reasons, chastity would blush to name. Many, very many, applied to her for livings in the Church of England. She received large sums of money; influenced the Duke, he had influence with the King, his father and Parliament. Therefore, by this royal strumpet, like Cleopatra, her elder sister, many were appointed to fat livings, produced by

the hard earnings of the poor, in the church of England. Could we be so gross in folly; so stupid in nonsense, as to believe Mr. Otey and Bishop Ives, that there was a divine right here? According to the most philosophical relation between cause and effect, where Mrs. Clark gave the first impulse. Is she not, therefore, at the head of this disgusting business? But I, in mercy to human nature, draw a veil over it.

Mr. Otey is a graduate of Chapel Hill, I learn; he is a tolerable teacher; his enunciation intolerably coarse. There is no exception to his moral character; he is a good citizen, but in the absence of all oratory, he is a very rugged speaker. I submit the correctness of the sketch to a correct taste and a sound judgment.

He ought not to have published when I was absent, in the upper counties, for he acknowledges no one complained to him. What, has he done nothing? for it is a law in heaven and earth, that nothing can produce nothing. His effort, therefore, to extinguish the institution and injure me, is as idle a puff as the drone pipe of his organ, which occasioned a tax on the public of five hundred dollars. I write the above not as a general agent for Tennessee, for the A. S. S. Union, but on my own responsibility. They authorize no publications, but those which proceed from the publishing committee. I would recommend Mr. Otey to study the fable of the viper and file.

SIMPSON SHEPHERD.

It will be very obvious to every one who will take the trouble to read the foregoing letters, that Mr. Shepherd, artfully endeavors to evade the whole subject properly at issue, by making personal reflections upon his opponent, and by railing at the Church of England; and by saying much about *divine ordination—divine right—divine appointment—divine institution and Episcopacy*, old matters, about which, the Methodists and Episcopalians have differed for many years.

This controversy, which in many respects, was of a very singular character, continued for a number of weeks together, through the medium of the *Western Weekly Review*, at Franklin, Tennessee.

The controversy, it will be seen by the reader, originated in a public meeting called in that town by the Rev. Mr. Shepherd, as agent for the American Sunday School Union, for the special benefit of that association and of the schools connected with, and sustained by it. The Rev. Mr. Otey, then rector of the Episcopal church at Franklin, but now Bishop for the diocese of Tennessee, believing that an erroneous impression had, on that occasion, been made on the public mind, in relation to the character of the Institution, and the relation which other denominations of Christians sustained to it, published the above article over his proper signature, declaring that the Institution referred to was *essentially and exclusively* Presbyterian, and disclaiming

any connexion with it, on the part of the Episcopal and Methodist churches. In this, Mr. Otey was substantially correct. To this communication, Mr. Shepherd replied in quite a tart and acrimonious manner. A rejoinder followed on the part of Mr. Otey, in which he replied with much asperity, and the controversy widened into quite an extensive field, embracing in its range some of the most important topics of polemic theology, and relating especially to the doctrines, government, and most prominent divines of the Methodist and Episcopal churches, both in Europe and America. In this discussion, many severe things were said of Messrs. Wesley and Asbury of the Methodist church, and of Bishops Ravenscroft and Ives, of the Episcopal church, all of whom, save the latter, were then *dead*, and in heaven, as I believe. In this, therefore, the gentlemen were both to blame, but Mr. Shepherd more especially, for having first lugged these topics into the discussion. Mr. Otey says, however, that in consequence of the extraordinary course pursued by Mr. Shepherd, the discussion took a range which he never expected. It is true, that Mr. Shepherd, in the foregoing letter, as well as in his succeeding numbers, introduced a variety of topics wholly irrelevant to the question properly between them, some of which, Mr. Otey may have considered himself compelled to notice, in order to vindicate his character, as well as that of his church; but still, he should have abided by the old proverb, "contempt is the best return for scurrility." But no circumstance whatever, could have justified Mr. Shepherd, in introducing all that heterogeneous mass of personal abuse, and grave charges, which characterized most of his letters.

Finally, the Rev. Mr. Douglass, of the Methodist church, published a lengthy article in defence of Wesley and Asbury, to which the Rev. Mr. Weller, rector of the Episcopal church in Nashville, replied with great asperity. This introduction of new combatants, led to a still more extended discussion, until great excitement was produced throughout Middle Tennessee. I perused the whole controversy, and with considerable interest too, though I disapprove of the turn it took. My reasons for not publishing more of these letters are, first, the subject matter of them is irrelevant to my present purposes; and next, because they are too lengthy, filling from two to eleven columns in a large newspaper! In conclusion, permit me again, to put my *veto* on Mr. Shepherd's course, in that he, in the progress of this controversy, brought into view, other men and circumstances, with certificates, state-

ments, answers, replies, &c. The fact is, Mr. Shepherd dreaded an investigation of the principles of the A. S. S. Union; and knowing as he did, the Methodists generally, disapproved of his conduct as an agent, and wished Mr. Otey success in exposing this, his beloved Union, he very artfully introduced a new and distinct subject, manifestly with a view to induce other Methodist preachers to engage in the controversy. As to Mr. Shepherd having made erroneous impressions, on the minds of the citizens of Franklin, on that particular occasion, it is as evident, as that light accompanies the rising of the sun. Whether he *designed* to make such impressions or not, I leave the reader, in the exercise of that charity which "hopeth all things," and which "suffereth long, and is kind," to determine. One thing, however, I do know, that during the same year, Mr. Shepherd, did, in Athens, Madisonville, Knoxville, and Dandridge, in East Tennessee, *make the impression*, on the minds of many, that the Methodists, Baptists, Presbyterians, &c, were *equally* interested in, and benefited by the Union; and many respectable persons in each of those places, will testify that they heard him, and so understood him. And indeed, in most if not all of those towns, he was opposed and contradicted. And since Mr. Shepherd has been so faithfully and repeatedly warned on this subject, it is devoutly hoped, that in future, he will not let the zeal inspired by the EIGHT HUNDRED DOLLARS he receives annually, as a *missionary-agent*, carry him to such length.

CHAPTER VII.

SPEECHES OF MESSRS. POWEL AND BURDEN, IN THE SENATE OF THE STATE OF PENNSYLVANIA, ON THE APPLICATION OF THE AMERICAN SUNDAY SCHOOL UNION, FOR AN ACT OF INCORPORATION.

AFTER the reader shall have perused the following highly important, and every way instructive speeches, of these honorable and talented gentlemen, together with a few concluding remarks of my own, he will be fully prepared, I think, in every material respect at least, to form a correct opinion with regard to the American S. S. Union. The bill, an act to incorporate the Trustees of the American Sun-

day School Union, was under consideration, in committee of the whole, Mr. Herbert in the chair.

"[Mr. Duncan having concluded his remarks in *support* of the bill—]

Mr. Powel addressed the chair. Unhappily, I am constrained (said Mr. P.) to contend not only against persons whose motives I cannot condemn, but I am coerced to oppose my personal friends, in a misguided effort to promote the cause of religion, important alike to all conditions of men.

It is not against Sabbath schools, for of them I honestly approve, nor is it against the patriotic gentlemen whose names are embodied in your bill, that I shall say aught which even the cavils of fanaticism can condemn.

If I were to seek security for good intentions, I should find it in their high standing as individuals, in their good works as members of religious associations, wherein many of them have been exalted by their charity and Christian zeal. I trust, sir, I shall be defended from all suspicion of hostility to Sunday School institutions, of desire to cast oblique censure upon the parties, who by their influence give countenance, and by their purse afford aid, to the religious instruction of the ignorant, fitting them to endure the sad trials of this world, and preparing them for the great object of our being—happiness in that which is to come.

When I accuse their *agents* of machination, I do it fearlessly. I am prepared to establish that which I utter by their own language, by tracing a systematic effort boldly to assume the despotism of "dictators," daringly avowing their object—exclusion from "all the political power of the country," all men whose consciences have been warped, whose characters have not been formed, whose devotion has not been secured by their system of education, their rites of "baptism," their modes of worship, their notions of the trinity and of transubstantiation, promulgated by certain blind zealots, who would make all men and all doctrines subservient to an established "orthodox" creed.

We have had an elaborate and eloquent exposition of the wishes of the Sunday School Union, an ingenious attempt to confute by anticipation, all which it is supposed the opponents of the bill can adduce in support of the grounds which they have assumed. With great deference for the sagacity, with the utmost respect for the ability of the accomplished advocate of the Sunday School Union, I venture to assert that he will not attempt the refutation of that which I am about to offer, that which they have written, that which they have published, that which they have put upon our desks to enable us to measure the extent of their usefulness, to decide upon the tendency of their efforts, the great object of their plans. He resolutely denies that one sentence can be shown, that a single fact can be brought in support of the positions which he has assailed. [Here Mr. Powel turned towards Mr. Duncan, saying] Permit me, sir, to ask, will you deny that this substantial octavo, entitled the "Sunday School Union Magazine," is authentic; that this collection of Sunday School documents, of Sunday School Union reports, of Sunday School precepts, of Sunday School Union political disquisitions and plans, is sanctioned by the managers whose names are paraded at length in various parts of the work? Can my friend deny that it is worthy of belief, that it is a compilation of such miscellaneous papers, of such pathetic addresses, and of such documents as they consider illustrative of their intentions, or conducive of their ends? I find in this work, second report "of the American Sunday School Union, page 93, May, 1826." These institutions may terminate in an organized system of mutual co-operation between ministers and private Christians, so that every church shall be a

disciplined army; where every one knows his place, and where every one has a place and a duty in the grand onset against sin. "In ten years, or certainly in twenty, the political power of our country would be in the hands of men whose characters have been formed under the influence of Sunday schools." And in page 5th of the same work, "And the experience of the civilized world demonstrates that the character of the man is built upon the principles instilled into the mind of the child. Your board have felt desirous therefore, not only of furnishing their own schools with suitable books, but of introducing such books into schools of a different description, and of rendering them so abundant as to force out of circulation those which tend to mislead the mind. They have not been backward, therefore, to assume the high responsibility of revising and altering the books they have published, wherever alterations seem necessary. They have chosen to do this, rather than tamely issue sentiments which, in their consciences, they believe to be false or inconsistent with the purity of divine truth." That this is not a vain boast they have proved by their third report of 1827. On the first page I find [here Mr. Powel read another book which had been laid upon his desk] that "1,616,796 publications which added to those issued by the society in the two preceding years, make a grand total of 3 741,341" Not satisfied, sir, with this vain-glorious display in their regular reports, republished and circulated in their magazines, they have appended a catalogue to one of their works, wherein they have reiterated in stronger terms, if practicable, the great object of their association.—[Here Mr. Powel again turning to Mr. Duncan, said] will the gentleman receive this as a fact? Will he consider their own statements as worthy of regard? Or will he contend, that, in the assumption of the power to alter books, to change the *ideas* of the author, they have contrived to make their advocate consider them possessed of authority to alter the vocabulary of the language which we use. If I were to call them dictators, I should be accused of injustice; yet they say in their catalogue, "While the committee feel the immense responsibility which they assume in becoming *dictators to the consciences of thousands of immortal beings on the great and all important subject of the welfare of their souls*, while they dread the consequences of uttering *forgeries*, or giving their sanction to the misrepresentation of the glorious truths of the gospel, they are not backward to become the responsible arbiters in these high points, rather than tamely issue sentiments which, in their consciences, they believed to be false or inconsistent with the purity of divine truth. They continue in the same page to assert, "In preparing works for the press, the utmost liberty is used with regard to whatever is republished by them," and "in changing even the *ideas*." They alter the arrangement, mutilate the work, and change the ideas, yet retain the name of the author, thus making established names and forced constructions of received doctrines, subservient to their dictatorial will.

We are told that the managers did not write the passage predicting that political influence which "in ten years is to assume all the power of the country," and in ten years is to turn us all out of our seats. We are told that it was written by a clergyman. Is it on that account of less force? It has been urged that it was written by a *Connecticut* clergyman.—The gentleman has orborne to make comment on this point. He exultingly exclaimed it was only the production of a Sunday School teacher. Would he have us infer that it should therefore be rejected as futile and unworthy of belief? No, sir, he will not venture to tell us this. He has told us much which I did not expect to hear. He has introduced an Episcopal bishop with some irrelevant and harsh remarks, which I shall pass by as unworthy of my regard. I am concerned that my friend, in his happy

vein of sarcasm, has placed Dr. Ely in a ludicrous light. "Poor Dr. Ely," as he calls him: Heaven forbid that I should dare to call him poor, or to compare him to "a scare crow," or to "the pope." He has coupled him with General Jackson, and attempted to excite the Jackson feeling in this house. I regret that he has done so, although I well know his appeal will avail nought. I have never seen, sir, any instance, in which that feeling has been excited on this floor, and I am well assured it never will be exerted, except on fit occasions, if such can here arise in relation to the great contest for political sway. I cannot conceive by what motive he could be impelled to introduce general Jackson's name, unless it be from the connection in his own mind with the views of the agents of the Sunday School Union, and their determination in "ten or at most twenty" years, to establish ecclesiastical domination, and the union of church and state. [Here Mr. Powel read from the 3d report of the Sunday School Union, May, 1827, page 17.] "The annual report of the board of managers was then read by the Rev. Dr. Ely, of the third Presbyterian church, by whom it was written." I will ask my colleague is not poor Dr. Ely, by this passage identified with the Sunday School Union as the expounder of their views, as the writer of their report? [Here Mr. Powel read the following extracts from Dr. Ely's sermon:—]

"In other words, our presidents, secretaries of the government, senators and other representatives in Congress, governors of states, judges, state legislators, justices of the peace, and city magistrates, are just as much bound as any other persons in the United States, to be *orthodox* in their faith."

"Our rulers, like any other members of the community, who are under law to God as rational beings, and under law to Christ, since they have the light of divine revelation, ought to search the Scriptures, assent to the truth, profess faith in Christ, keep the Sabbath holy to God, pray in private and in the domestic circle, attend on the public ministry of the word, *be baptized, and celebrate the Lord's supper.*** The electors of these five classes of true Christians united in the sole requisition of *apparent* friendship to Christianity in every candidate for office whom they will support, *could govern every public election* in our country, without infringing in the least upon the charter of our civil liberties.

"The *Presbyterians* alone could bring *half a million of electors into the field.*

"I propose, fellow citizens, a new sort of union, or if you please, a *Christian party in politics*, which I am exceedingly desirous all good men in our country should join."

"I am free to avow, that other things being equal, I would prefer for my chief magistrate, and judge, and ruler, a sound Presbyterian.** It will be objected that my plan of a truly Christian party in politics *will make hypocrites.* We are not answerable for their hypocrisy if it does."

We have seen, continued Mr. Powel, that a reverend and erudite gentleman, whose piety and good works might have been taken as a guarantee against all danger of clerical violence or sectarian proscription, has boldly exposed the system of tactics, and designated the modes of attack in which even he, so highly revered, so implicitly obeyed, would employ the "disciplined army where every one has a place, where every one knows his place," to exclude from "all the political power of our country," all men whose characters have not been formed by Sunday Schools. If this gentleman, justly elevated by talents, so highly embellished by learning, and so much distinguished by religious sway, be so zealous as to consider ecclesiastical domination the dear object of his career, what may we not suspect, what ought we not to expect from ignorant and bigot-

ted satellites, radiating light and heat from a grand luminary, a "retrospective theologian," a Michavelian politician, soaring in regions of visionary philosophy, calling on half a million of followers, to rally for the exclusion of all men who are not "orthodox" from the polls.

This reverend and meek Christian, we have seen, is not merely the associate of the Sunday School Union—he is their organ—the person selected to compile their report—to read their report; and I have their own authority, to write their report; thus made the guide of the vast machine, prepared to "*force out of circulation*" all works which they do not approve—to force upon "*schools of a different description*," books which they have mutilated, still sanctioned by the authority of the original author's names, although perverted and adapted to the taste of those who are to be trained as implicit believers in that which the Christian pastor happens to deem the orthodox faith.

That the managers of the Sunday School Union are full, well impressed with the danger of clerical interference, is sufficiently manifest from the clause in their constitution, which admits but laymen as members of their board, and that they apprehend the force of the arguments which such interference would inevitably adduce in opposition to their prayer for a charter, is evident from the fact, that they have told you, that all but laymen are excluded from their board. But it happens that notwithstanding the resolution they have evinced, the acumen they have displayed, the sagacity and determination with which all these movements are fraught, they have been seduced from their purpose by that good feeling—that Christian acquiescence, that high degree of humility which religion imposes, and which her pastors can adroitly turn to any end which they deem good.

They have assured us that all men and all children, and all denominations are alike objects of their fostering care, and that no religious creed—no sectarian feeling, no desire but that of doing good, can operate upon their minds. I believe them, they are incapable of falsehood, it is not possible to make them designedly do wrong, I repeat, it is not of them I have fear, nor is it of men remarkable as the reverend pastor, that I have dread: for I am assured that he is stimulated by an honest desire, to make all men Christians after his own fashion—to make them all happy in his own way—to make them all orthodox in his own faith; he has told us this, and he has told us the truth. Nor have I objection to the denomination of Christians whom he would lead. I am not one of those who would denounce them as sectarians—who are disposed to deny to them the full measure of good intentions and good works. I am satisfied, sir, there are no Christians whose usefulness here, whose prospects of eternal bliss hereafter, are better established than those of that portion of the community distinguished by their name. Far be it from me to entertain doubt, or tacitly to submit to insinuation which could cast aspersion upon them. I have, sir, resisted upon this floor, what I conceived to be an attack upon the trustees and professors of a neighboring college, because accidental association, and the unalterable affinity of juxta position, had not failed to operate upon these Presbyterians, as it must do, ever has done, and always will do upon all men, whether high churchmen, Mohammedans or Jews.

It is to the casuistical workings of priestcraft—the ceaseless efforts of misguided men, whose brains inflamed by any passion, would make them humble and willing tools, prepared either to act as decorated pageants in the grand army, as it is called, in a crusade for political power, or to submit as ejaculating martyrs at the stake, to satisfy the vengeance of religious bigotry and mad zeal. This is strong language, but sir, have we not

been told that "all the political power in the country within ten or twenty years shall be in the hands of persons whose characters have been formed at Sunday Schools"—formed under the direction of those who can force out of circulation that of which they do not approve—of those who boldly assert that they will force into use that which they have mutilated, and have adapted to their own ends—of those who daringly declare that they are dictators to the consciences of thousands of immortal beings—of those whose organ utters anathemas from the house of God, calling on his followers to form a "Christian party in politics," to be supported by half a million of followers—to establish ecclesiastical domination—the rites of baptism—the orthodox faith throughout the land.

Such consequences are not to be apprehended within our day, but they are to be apprehended, if we believe the predictions of the pious gentleman, and if we regard the prayer of the petitioners asking a charter, and the bill which they have prepared for our file, authorizing them "for ever hereafter to hold all and all manner of lands, tenements and hereditaments," without limitation of time or capital, but merely acquiescing in the limitation of monied income, not to exceed ten thousand dollars per year.

We are told that no sectarian feeling can operate in the board of managers—that all persons may become contributors—may be made voters, and that no man is disqualified by his religious sentiments from participation in their concerns. Let it be admitted that there is no test at this time in force. But has not their reporter—the accomplished and frank expounder of their views, the reverend gentleman told us, from the pulpit, in the house of God, that he would marshal his forces,—that he would call on half a million of followers to proscribe, exclude from the highest to the lowest civil offices those who had not been "baptized"—who are not orthodox in their faith—"those who are not Presbyterians." Can it be believed that this gentleman whose character stands so deservedly high for steadiness of purpose, would say that which he did not mean to be seriously received, or that having said it, he would not act upon it, or that he acting upon it would disregard the means which we have been told would in ten years give effect to the great end? Would he not in his pious endeavors to do that which he conscientiously thinks right, forbear to apply his eloquence? Would he not marshal his forces to exclude from the list of agents, if not from the board of managers, all those whose creeds, whose purposes, and whose objects are not consistent with his own? But, sir, how is the facts? A reverend gentleman has already been employed with a large salary to take the field," a missionary fund has been established, collected from the auxiliary schools connected with the vast machine.

A grand system of proselytism has been formed, rules are given for the modes of attack upon the old and young—"The hour of affliction, the moments of despair," are pointed out as fit occasions to grasp the victims of sectarian zeal.

I must again absolve the gentleman at the head of this institution; and, sir, most emphatically do I except those whose names are embodied in your bill with their consent, and those whose names are so *embodied without their consent*, and those who have contributed by their money and their countenance, to objects of the Sunday School Union, from all grounds of accusation—from all suspicion of aught unjust or unfair.

I shall be forgiven, I trust, by them, if in obedience to my oath to defend the constitution, I oppose a deliberate plan to exclude in ten or twenty years, any set of men whether educated or uneducated, whether "orthodox" or heterodox from the political power of the country: a plan avowed-

ly to operate in destroying the freedom of the press—in fact to establish ecclesiastical domination throughout the land.

Mr. Powel remarked that he should notice the defects of the bill, when it came under a second reading.

Speech of Mr. Burden, in the Senate of Pennsylvania, on the bill to incorporate the Trustees of the American Sunday School Union.

Mr. Burden said that he was opposed to the bill, because it would create a monopoly in trade. There was one class of citizens that had been too much neglected by legislatures, he alluded to the working class, the bone, the sinew, aye the marrow of the community, the foundation of wealth and prosperity—a class pre-eminent in the annals of freedom in all ages. He said, that though there was no law on the statute book against this class, yet the courts had the power, by the common law, (a creature generated in the morasses in the days of barbarism,) to imprison working men for associating to regulate their wages. He said that he would watch over the interests of these men. From this class he sprung, and he was not prepared to pass a law which would injure them. True, a few booksellers, wealthy booksellers, had recommended the incorporation, but where are the *printers* and the *book binders*? Why have they not put their names to the petition? Book sellers might not for many years feel the injury, but the printers of small capital would find it difficult to compete with an institution of immense capital derived from gratuitous subscription, and having the power, as it professes the design of *driving out of circulation* all school books by the cheapness of its own publications. The enterprize of individuals would be paralyzed, and the market would be in the hands of the Union.

To be sure the book trade only will or can be affected. But where are you to stop? What right have you to single it out? He cared not whether the wedge were gold or iron, he never would give his sanction to its embrace. What do they want with an act of incorporation? Cannot schools be taught without charters?

What necessity exists for granting a charter to the Union? In three years it has issued from its press upwards of three millions of publications. It has prospered beyond the prophecies of men and the warmest anticipations of its promoters. Its managers tell you in their report, that if it continues to increase as it has done during the last year, it will overspread the land. Why, then, after a system of individual liability which has been attended with such prosperous results, why enable it to acquire a credit without a responsibility, that it may become a monopoly?

Much has been said about the sectarianism incident to this institution. For his part, he would not lift his finger towards heaven, to change the religious belief of any man in Christendom: to make a Baptist, an Episcopalian, or any thing else. He thought the multiplicity of sects advantageous to the country:—It tended to preserve our civil and religious liberties, and each sect watched the other, and thus conduced to morality.

The gentleman from the city (Mr. Duncan) had been much frightened by the scarecrow, as he termed it, (i. e., a printed letter of quotations from the Sunday School reports, and Dr. Ely's sermon.) He thought the gentleman should have been thankful for it to them who sent it here, for it had afforded him a text for his speech.

Let us look, for a few moments, at what the report says. In the body of the report of 1825, and attached to the catalogue are the following: "While the committee feel the immense responsibility which *they* assume, in becoming *dictators to the conscience* of thousands of immortal beings on the great and all important subject of the welfare of their souls; while

they dread the consequences of *uttering forgeries*, or giving *their* sanction, to misrepresentations of the glorious truths of the gospel, *they* are not backward to become the responsible *arbiters* in these high points, rather than tamely issue sentiments which, in *their* consciences, *they* believe to be false, or inconsistent with the purity of divine truth, however recommended by the means of the illustrious *saints*, or the sanction of the most *evangelical* and *benevolent* societies." Pretty high grounds! great assumption, no doubt! But the city gentleman explains all away. "They were unguarded expressions," he is pleased to assure us. They were either *unguarded*, or they were *designed*. He may take one view or the other, for they are at his service. If the first be the case, are we to trust men to keep our consciences, who write so *unguardedly*? And if the second, I think it is high time to relieve the committee of such high responsibility.

I (said Mr. B.) have heard much of the infallibility of the pope, (he meant no disrespect to him, nor to any other dignitary of the church,) but it was a new thing for men to bow to the decrees of a tribunal made up of beings acknowledged to be as fallible as themselves.

The committee of publication from which emanated these expressions, is made up—of whom? Not the reverend clergy, whose education and calling, one would suppose, qualified them to judge of matters of faith: not of these, but of *five laymen* in the city of Philadelphia. What a court of conscience! Are these laymen more pious than the clergy? Are they more conversant with what constitutes the purity of divine truth? Are they more free from sectarianism? Do they tell us why are they preferred?

Mr. Burden continued. He had no doubt but the gentlemen were highly respectable and good members of society. But he did not consider on that account they were competent judges, and should have the immense power placed in their hands to alter any school book to suit their *tenets*, and to drive out of circulation all books which did not come up to *their* mark. Let us dissect this a little closer. This committee consists of five, a quorum of which, *three*, is to pass on all publications whatever, which issue from their press. To guard against sectarianism, three different sects must be represented in this committee. He would ask, was this a sufficient guard? Are there not persons of different denominations whose creeds are virtually the same? He could make out a committee of Calvinists or of Arminians, and not infringe on the letter of the constitution; and he had read sufficient law reports to know the glorious uncertainties of judicial decisions.

He was not prepared to give any men the authority to dictate to conscience. The great author of conscience, had established it the strongest tie between man and his Maker; he had never interfered with it, and he knew of no human tribunal qualified or entitled to do it, much less that a committee of five men, in the city of Philadelphia, should have the great responsibility over the rising generation of the United States.

He said he agreed with the gentleman who advocated the bill, that it was the duty of the legislature to promote education. He was disposed to go all reasonable lengths—he looked on the youth as the property of the nation—he was willing to vote for general education at the public expense, not for colleges which are for the rich, but for *common schools*, where aristocratic distinctions would be broken down; but he was not in favor of throwing the children, on whom the future prospects of the country would depend, and to whom the charter of our liberties would be committed, as pensioners on the bounty of any men; he was not disposed to commit their consciences to the keeping of any committee, who might,

by "unguarded expressions," obtain an undue authority over their minds.

The Union has told you, that in ten, or at farthest twenty years, all the political power of the country will be in the hands of those who have been educated in the principles of Sunday Schools, that from them *must* be taken our future legislatures, &c. &c. Will our youth be taught this?

It is thought that a union of church and state can never be effected in this country; that the idea of such a thing is visionary; perhaps it is, but still there can be no harm in guarding against it. The evils of ecclesiastical power originated from small beginnings. When the ceremony of marriage became a sacred ordinance of the church, who anticipated any danger? and yet, look at the consequences which followed, from the subtlety of the clergy. They became the tribunals in cases of divorce, legitimacy, wills, and testaments; they gradually interwove their influence in all the relations of life; their power was felt from the fireside to the throne; princes were deposed and crowned at their pleasure; and clerical oppression gave rise to the most tremendous revolutions that have ever marked the annals of the world. Man is the same being every where, and is not at this period sufficiently enlightened to be incapable of committing the same errors as his ancestors did. To guard against ecclesiastical power in this country, we should watch our religious and civil freedom with a jealous eye. We know, that at one period of our history, within the memory of man, that in some of our states a scheme was formed to give certain privileges to the clergy; it only failed from a peculiar combination of political circumstances. The fire is covered, but it is still burning:—publications are spreading every where in favor of a religious party. Beecher's work, which was put in my hands a few days ago, lauds the British people, because public opinion is controlled by the bayonet; and it ascribes all the immorality and irreligion of the United States, to the fact, that men who have no right in the soil, and who have no capital at stake, enjoy the right of suffrage; and that public men fear to be a terror to evil doers, lest the universal suffrage of the people should hurl them from their seats.

The gentleman from this city, (Mr. Powel,) has read to you, and commented on the sermon of Dr. Ely. That discourse deserves some consideration, as the reverend gentleman is known as an active promoter and reporter of the Union; and his sentiments taken in connexion with the expressions found in the Sunday School Magazine, are sufficient to put us on our guard.

Had our fathers acted on such principles as are inculcated in these publications, the usefulness of such men as Franklin and Jefferson would have been lost, for they were not communicants, nor what is *called* professing Christians.

Exclude from every political station the men who are not professors, and you lose many who would be a glory and an honor to your country. He said, he had no objection to pious men, but he disliked that system which would class as irreligious and wicked, all who do not pray in the market places, to be seen of men. Who, when fire assails your dwellings, rush to save your property or lives? Who, when the pestilence stalks through your cities, risk their lives for the comfort of the wretched? Who, when your country is invaded, hasten to the battle field, in defence of your liberties, or cover themselves with glory on the ocean? The men stigmatized by certain writers as the irreligious and wicked because they practice much and profess little.

But we are called upon to aid religion. It wants no aid. When the supreme Creator was pleased, in the chain of beings, to call into existence such a link as man, he gave him a portion of light suitable to his capacity;

it differed in degree, but was the same light; and you might as well attempt to make men with their natural eyes, see the same objects, at the same distances, and with similar appearances, as endeavor to enforce the same belief. Religion wants not the aid of law. The great founder of Christianity asked not the support of government, for "his kingdom was, not of this world." He asked not for titles nor powers, for the essence of his doctrine was humility—he required but a reasonable service, and he addressed the understanding. So long as his followers followed in his steps, religion was spotless as the snow, and the messenger of peace and happiness to the human race. With no assistance but its truth, the angel of this religion winged its way, amid the blaze of worldly science, with an eye that never winked, and a wing that never tired; and dispelling the terrors of the human mind, its first message was *fear not*, for I bring you glad tidings. But when it became connected with government, an adultery was committed, the offspring of which destroys religion and freedom. After this we see the Catholic imbuing his hands in the blood of the Protestant, and when the latter had power, the atmosphere blazed with fires, and the stakes were crowded with victims. Even in this country, when the Protestants could find no Catholics to exterminate, the meek and unoffending Quaker was brought to the gallows.

Look at those countries where there exists a union of church and state, and compare them with this country. What renders our clergy so highly respectable, so superior to the same class in Europe? Because there is no government support; because ministers are maintained by the voluntary contributions of their congregations. So long as this system is continued, you may expect to have a pious and useful clergy. Create a law church, and your pulpits will be filled by the vicious, the worthless and hypocritical.

Pause, therefore, before you incorporate this Union. Recollect a corporation lives for ever; and however highly you may esteem the present conductors, you cannot prophecy who may succeed them. Remember it is not adult age which is to be managed by this "powerful engine," but the infant.

A wise Providence had so constructed our nature, that first impressions remain through life, and leave us only at the threshold of eternity. The mind is said to be like a sheet of blank paper: it may vary in color and porosity, but still it will receive any impression. The prejudices of infancy lead the poor Hindoo to destroy himself under the wheels of Juggernaut's chariot. They lead the tender mother to cast her loved child from the nourishing bosom to the jaws of the devouring crocodile, to appease the vengeance of an idol god. They lead you to feel the influence of nursery tales long after your reason has convinced you that apparitions do not exist. And if the mind can thus be turned back on the current of nature, will it be difficult, in this country, to teach children that none but orthodox professors are fit for public stations, as Dr. Ely has said.

True, we have a constitution; but the majority can alter it. And are we not told that a religious party *can govern the polls*? But, admit the letter of the constitution should remain unchanged, cannot the common law afford sufficient pretexts to worm around it? Read the law reports of this state, and think as you please.

We are told that education and bigotry can never exist in the same soil. What say you of the Jesuits? They promoted learning: it was the lever of their power. They were the teachers of princes and people, and gained such an ascendancy over the mind, by presiding over education, that nothing but a providential interposition prevented them from putting civil and religious freedom into a common grave.

The teachers in Sunday Schools are directed to adopt the same kind of system as the Jesuits used, so far as this, that they are to report the peculiar bias of mind, circumstances, age, disposition, and character of the scholar, to make their impressions in times of prosperity, and in seasons of affliction. The teachers, amounting to upwards of 24,000, in the United States, will have facilities of corresponding, and promptitude of action, equal for any emergency; they will truly be a "disciplined army, where every one knows and has his place."

He begged it to be clearly understood, that he did not mean to impute such designs to the present managers; on the contrary, he believed they were high minded, patriotic, and honorable men; but a corporation exists for ever, and it was our duty to be watchful. It had been said, that such things would never take place in our time, and he believed it, but if there was to be trouble, let us have it. Our fathers met trials for us, and it is our duty to hand down the charter of our liberties, which they committed to us, without a blot to posterity.

As to the limitation of the act of incorporation to five years, he had no faith in it. Let the Union be incorporated five years, and few will be found daring enough to oppose it; a mammoth monied monopoly is not easily assailed; and he who would open his mouth against one which was clothed with what is called religion, would be held up to society as an infidel. If a public man, his political life would terminate. Already such is the dread of the Union, that the printer of the remonstrances was afraid his name should be exposed, (as Mr. B. was informed by letter, from a respectable citizen.) And incorporate the Union for five years, and it will be re-chartered without difficulty.

He said, that when he first occupied a seat in the House of Representatives, he was in favor of the incorporation, and had intended to advocate it; but that fortunately one of their reports reached him, and he became convinced it was his duty to oppose it; he had no doubt, that many who signed the petitions, were under the mistake which he at first labored under; he had seen, with pleasure, many signatures on the remonstrances, which had been placed without proper consideration on the petitions, and some of these were the names of men high in society.

He had ascertained, that the respectable sect, the Methodists, who had been the pioneers of Christianity on our frontiers, and who had been instrumental, in a great degree in moralizing society, were not in favor of the Union; that they disliked national societies for religious purposes; that they had said to the public, "we are not partial to national combinations of an ecclesiastical character; they are to us like the armour of Saul buckled on David; they do not fit us." These people were contented with the prosperity and encouragement which God had given them, and they wished no government aid to religion. Other respectable and numerous sects are of the same opinion, and they are right.

He said, that as the subject had been handled with great ability by the gentleman who preceded him, (Mr. Powel,) and as the time of the committee had been occupied, he would content himself, for the present, with recapitulating his objections in a few words—he would oppose the bill, because he thought it improper to legislate over territory beyond the jurisdiction of the state; because the interest of the working classes, and the community at large, were liable to injury from the creation of monopolizing trading companies; and because there was a possibility that influence would be exercised over the youth, incompatible with the rights which we are placed here to guard."

During the mighty struggle for civil dominion on the con-

continent of Europe, there were not, in my humble conception, two more thrilling and appropriate speeches delivered, than the preceding. For as the revolution in states and kingdoms, prostrated ancient dynasties, and uprooted deeply-founded customs and usages, so the effects resulting from the delivery of these two speeches, together with their publication, introduced, in many respects, a new era in the politics of Pennsylvania.

Cast into the political alembic which the American revolution had prepared for the refinement and purification of souls, Messrs. Powel and Burden came forth bearing the heavenly impress, and shining with all the graces of the spirit of freedom, and endowed with an eloquence which confounded their enemies, while it filled their friends with admiration.

It is, therefore, gratifying, to turn one's attention to those speeches, where we behold *mind* developing its lofty powers in grasping so important a subject, where the fire of genius is enkindled at the altar of truth, and before whose prowess error lies prostrate, overcome and vanquished by that intellectual strength which was guided and directed by Him who is the author of truth; and who will ever guide and direct him, who is a friend to "the land of the free, and the home of the brave!"

At the first appearance of these speeches, in the public prints, these gentlemen had to endure much obloquy and reproach. All the bitterness of sarcasm, the poignancy of wit and ridicule, as well as the piteous moans of offended and mortified pride and ambition, were alternately used against them by Dr. Ely's lazy legion of scavengers, under-strap-pers, draymen, and chimney sweepers. Take for example, the following paragraph from a Presbyterian print."

"Torrents of abuse and animadversion have been poured upon the American Sunday School Union, on the occasion of its asking for an act of incorporation, from the Pennsylvania Legislature. After the cordial and unqualified approbation, expressed before a public meeting in the City of Washington, of the designs, principles and operations of the Union, by such men as Webster, Freelinghuysen, Wirt, Hayne and others, it might be expected that the *small politicians* who had *disgraced* the Legislature of Pennsylvania, would hide their *diminished heads*!"

These speeches aroused the public mind, and elicited an enquiry into the objects and plans of the Union, which its friends have felt the smart of ever since; and which they will continue to feel, while they harbor mercenary views, or try

to disguise ambitious purposes. Soon after the petition, praying that the Union might enjoy the same rights with bodies corporate in law, had been presented to the Legislature, a long list of subscribers, citizens of the Commonwealth of Pennsylvania, who believed it to be their duty to remonstrate against the passage of any such law, was also forwarded to the Legislature, and was presented in both houses. This remonstrance first appeared in the American Sentinel, but was afterwards copied off into various papers, and extensively circulated. I have it before me in pamphlet form, from which I make the following extract:—

“A few years since, a number of schools were instituted for the instruction of youth, on the first day of the week, commonly called Sunday, and in many cases were found productive of benefit to the community. Intended for a class of citizens, who on that particular day were exposed to numerous temptations to vice, your remonstrants would not be considered as objecting to their continuance on the *original ground*.

But they have been increased in an alarming manner, by a combination among men of undoubted ability, and perhaps of piety. In the different states of the Union, a number of these schools have been erected together, (or more strictly their managers) forming what has been called a state society. The evil, however, does not stop here, for these bodies are to be found in all the states, and at length, after unwearied efforts, they have been united into *one grand system*. Such is the scope of action possessed by this mighty institution, that while its trunk reposes on the soil of our state, its members are spread from Maine to Mexico, and from the Atlantic to the Western Wilderness. Its concerns are managed by men who, both in their public discourses and private conversation, have not scrupled to avow their determination to subject the consciences and persons of the *free citizens of these United States* to the tyranny of an ecclesiastical domination.

This being the state of the matter, your remonstrants have, with pleasure, recurred to the example and precepts of the great founder of this state, who ever held in his hand the ample charter of liberty; who invited the oppressed from the blood-stained arena of European despotism, and who ransomed the wretched victims of religious persecution from loathsome dungeons, where the tyrant's mandate had hurled them. In the system of our ancestors, there was nothing of intolerance or of bigotry, for they recognized, in its broadest sense, the great principle, that man is answerable to man only for his *external* acts, and that the mind is freer than the air we breathe. That with the private opinions and consciences of men, no human law can, or ought to interfere, the right of directing the soul of man, being the prerogative of God. Influenced by such elevated motives, they spurned all narrow notions, and dispensed the blessings of civil government with an impartial hand.

It is ours to say, we live in a land where no religious test is required from any of its people, and where it is declared to be not an indulgence merely, but the inalienable right of every man to worship his Creator according to the dictates of his *conscience*. But in vain shall we exult in the privilege, if the great basis of our hopes is slowly to be sapped.

The institution to which we have thus called your attention, alike ostensibly framed for benevolent purposes, has manifestly passed the bounds

prescribed, in ordinary circumstances, to bodies of a similar nature. It has been rapidly engrossing the publication of works of a religious character, and at the present moment the quantity of secular business transacted, is of immense amount. The necessary results will be, a monopoly both spiritual and temporal, alike repugnant to the genius of the constitution, and destructive to the future exertions of many enterprising individuals.

Its concerns are transacted in a building splendid and imposing in its aspect; the lower story of which is occupied as a store for the sale of numerous books, authorized by the managers. In this large collection, there is not to be found *a publication* at variance with the *creed* of the religious society *most interested in its welfare.*"

Those who may object to the foregoing chapters because little occurrences are noticed with a particularity which they may think monotonous and tiresome, should remember that these are parts of the subject, and are therefore essential to the completion of this exposition. They are, beside, *facts*, which, had they been omitted out of regard to the classical taste of those who are more nice than wise, would have left chasms which the mind of the reader must have either filled up with conjecture, or left vacant for want of the necessary materials. I have, therefore, endeavored to connect every chain by its several links; and though some links may be of such a structure as to detract from the beauty and strength of the chain, yet, they are no less essential to make it complete.



CHAPTER VIII.

AMERICAN TRACT SOCIETY—ITS ORIGIN—PRINCIPLES—DESIGN—AND TENDENCY.

THE art of printing was discovered about the same time that Luther commenced the Reformation in Germany. And how powerfully and efficiently this mechanical engine was used to diffuse abroad those grand and reforming principles which Luther, under God, was instrumental in reviving, I need not now undertake to tell, as it is known to all who have the slightest acquaintance with the history of this great and beneficial process; and as it is not necessary to my present purpose.

It is true, however, that the enemies of the cause availed themselves of the same weapon in defence of error; but the evil is much more than counterbalanced by the immense advantages resulting from a proper application of this powerful instrument. From the time of the Reformation, along down to the present day, we find that by the press, the principles

of civil and religious liberty have been developed, and that a glorious influence has been exerted on both the understandings and moral conduct of mankind, as well as on the civil state of society. Tyrants and deceivers have trembled for their fate ever since Mr. Coster, of the city of Harlaem, in the Netherlands, invented this art; and more especially have they trembled since this engine has been put in successful operation in the different kingdoms of this world; and they will continue to be alarmed until they are both driven from their "hiding places," and from their "refuges of lies,"—so I most ardently pray.

In regard to the origin and history of tracts, and tract societies, I may briefly premise, that even the Bible itself was first published in the form of tracts, the books of which it is composed having been issued separately, and in succession; and even after the sacred canon was completed, brief religious productions were from time to time ushered into the world. I have already intimated, that the Reformers of the sixteenth century, with the facilities afforded by the invention of the art of printing, availed themselves of this art or mode of disseminating religious truth, and that too, to the great annoyance of papal authority and infallibility. But the successors to the reformers pursued the same course, till at length the Rev. John Wesley, the founder of Methodism, took a more permanent and decided stand in this work; and during almost the whole of his long life, issued, from *his own press*, large quantities of tracts on various subjects, many of which, being *gratuitously* distributed, were perused with avidity by all classes of the community. But it was not till 1799, that the first regular tract society was organized. The "London Tract Society," which is properly the parent institution, takes its date from this period; and was especially established to counteract the influence of the infidel tracts and infidel principles of Voltaire and his associates.

The first regularly organized tract institution in the United States, was the "Connecticut Tract Society," founded in 1807; although Dr. Coke, Bishop Asbury, and others of the Methodist church, had circulated tracts to a considerable extent at a much earlier date.

The earliest regularly organized tract society in the Methodist church, was the "New-York Methodist Tract Society," in 1817; although tracts to a considerable amount had been printed and circulated by the Methodist Book Concern, since the year 1811. In 1826, the style of this society was

changed to that of the TRACT SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Other denominations, generally, have, at this time, their respective tract societies; and if I were not fearful that I might weary the patience of the reader, I would mention the day and date of their organization.

The AMERICAN TRACT SOCIETY was not instituted till so late as the year 1825. The first annual meeting of this institution was held at the City Hotel, New-York, on Wednesday, May 10, 1826. Now, this institution, as may be said of all the *national societies*, is decidedly a Presbyterian concern: it was gotten up by these folks—it is carried on by them; and it is aiding and abetting the cause of Presbyterianism, *in every way*. Notwithstanding all this, however, the agents, managers, and members of the society, all unite in trying to impress the public mind with the belief, that the Methodists, Episcopalians, Baptists, Presbyterians, Lutherans, &c. are all *equally* concerned in its management, and benefited by its operations. And in every annual report of the society, and in almost every number of the American Tract Magazine, statements to this effect have been made; together with the most positive assurance that none of the society's publications were in the least degree *sectarian*. For instance, take the following paragraph, from the *First Annual Report* of the Executive Committee, of the Society, submitted in May, 1826:—

“If any have imbibed the impression, that *religious tracts* are unworthy of their own personal regard, the committee have only to invite them to become familiar with their contents; and they will find them richly imbued with that Gospel which is ‘profitable for doctrine, for reproof, for correction, and for instruction in righteousness.’ They are adapted to the spiritual wants of the old and the young, the rich and the poor, the learned and the unlearned. Most of them are written by men whose praise is in all the churches; (Presbyterian clergymen,) and though the publications of the society have been selected by individuals FROM DIFFERENT DENOMINATIONS OF CHRISTIANS, the committee would express their persuasion, that there is no series of tracts to be found, in any country, or any language, more decidedly EVANGELICAL.”

In the *Philadelphian*, of October 14, 1831, (and over his own signature too) we have the following laconic reply, to one of the editor's correspondents, who had enquired what relation the different denominations sustain to this society:—

“The American Tract Society is *governed* by Episcopalians, Methodists, Baptists, Congregationalists, Presbyterians, and members of the Reformed Dutch church, in nearly *equal* numbers from each *section* of the church of God to which they belong. Of course they publish no tract *hostile* to the views and interests of ANY ONE of the parties concerned in this grand Tract cause! The Baptists and Methodists, however, have their independent tract societies, which publish their respective, *peculiar tenets*. The Presbyterians have no *Presbyterian* Tract Society any where in operation, so far as I know, to disseminate those doctrines in which they differ from their Baptist, Methodist, and Episcopal brethren; and the reason is, that the Presbyterians are *less* SECTARIAN in their *views, feelings, and efforts*, than *any other* denomination in our country!!!”

Now, I would enquire, is it not a little strange, that the Baptists and Methodists, having their own “independent tract societies” should still continue to govern, in “nearly equal” proportions, the American Tract Society?

And for a Presbyterian to say or publish, “that the Presbyterians are less sectarian in their views, feelings, and efforts, than any other denomination in our country,” only excites my commiseration, to think that he is so blinded. There is so much perversity of truth, and, I fear, obliquity of intention indirectly set forth in the two foregoing extracts, that I am at a loss to know how I shall answer them, whether with severity, or by candid explanation. But it has just occurred to me, that they carry with them their own refutation and condemnation. Notwithstanding Dr. Ely represents this society under color and profession of being a common interest, not sectarian, he is, himself, the projector and great god-father of it; and he knows, that it was set on foot for the express purpose of disseminating the “respective, peculiar tenets” of Calvinism. And, that much abused pack-horse, the people, cannot be deceived any longer. The mask is well nigh off.

At the first annual meeting of the American Tract Society, WILLIAM MCKENDREE and JOSHUA SOULE, two of the bishops of the Methodist Episcopal Church, were elected to the office of Vice-Presidents, *without their knowledge or consent!* And in this same way, many prominent Methodist ministers in different states in the Union, have been made officers and life members of this Institution; but in every case, they have written the society polite notes, requesting their names to be stricken from the list of officers and members. Now all this has been done to form a kind of zest to the song

of *union*; and to enable the agents of the American Tract Society, to more effectually filch money from the pockets and purses of the members and friends of the Methodist church.

And so common was this practice, about the time of the formation of the American Tract Society, and for some time after that, that at a meeting of the board of managers of the New York Methodist Tract Society, the following resolutions were unanimously passed:—

“1. *Resolved*, That in the opinion of this board it is inexpedient for the Methodist Tract Society to unite in the proposed establishment of a *National* Tract Society; and that such an institution, with any other of a similar nature, is rather fraught with danger to the religious communities in this country, in which every advance toward any establishment of a *national* character, professedly connected with religion, ought to be promptly and decidedly discountenanced.

2. *Resolved*, That this board are of opinion that it will be improper to place the names of any official or other persons in the Methodist Episcopal Church on any committee, or in any official relation, connected with the proposed establishment, without their consent.

3. *Resolved*, That a copy of the above resolutions be transmitted by the clerk to the committee of the New York Tract Society, and to the agent of the American Tract Society.

The foregoing is a true copy from the minutes of the board of the New York Methodist Tract Society.

L. S. BURLING, CL'K.”

Again: By examining the list of members for life, as well as the *directors* for life, as exhibited in the last annual report of this society, it will be seen, that there are FIVE Calvinists for ONE Arminian!!! And, as “each subscriber of five dollars annually, shall be a director;” and as “the board of directors shall annually elect, by ballot, a *publishing*, a *distributing*, and a *finance* committee,” I avow, that under the provisions of the constitution, Calvinists, Unitarians, Universalists, Deists, or any other sect, are competent to take charge of the Institution. See the second and fifth articles of the constitution. And what security have we, that this whole concern will not ultimately be used, for the exclusive purpose of publishing the Catechisms, and Confession of Faith, of the Presbyterian church? Or what security have we, that the vast army of Infidels who reside in New York, will not in the end, take charge of the society, and use it to publish the original tracts of Voltaire? The constitution allows of this abuse.

Again: This society boasts of the *cheapness* of its publications; and its agents represent it as greatly *underselling* all other associations of the kind. But I find by examining “the

society's established price for its publications," that the Tract Society of the Methodist Episcopal Church, sells its publications *twenty per cent. cheaper!!* However, had the Methodist Tract Society to support as many lazy agents, and half as many profligate little missionaries, as does the American Tract Society, its publications would not be so cheap.

As to the American Tract Society, however, it has already at its command about SIXTY-FIVE THOUSAND DOLLARS annually!!! In the year 1833, the receipts into the treasury of the American Tract Society, were, in *one month*, upwards of *four thousand dollars!* And the amount paid into the treasury during the same month, for tracts *sold*, was upwards of *three thousand dollars!*

Should the Bank of the United States be put down, as it in all probability will, why, then, in money matters, the American Tract Society must stand without a rival!

Once more: It is said by the friends and agents of this society, that its publications are not only cheap, but *entirely free* from every thing like *sectarianism*.

First, many of its publications are light and fictitious, and consequently pernicious, which, so far from benefiting the mind, robs it of correct principle: next, others are decidedly Calvinistic; while others, I readily allow, are super-excellent; and the style in which they are written, though very elegant, is not more excellent than the subjects treated upon. But, upon the whole, we should teach our innocent and unsuspecting children to shun them, as they would the Samiel of the Desart! Should any doubt whether the publications of this Society are sectarian, or have a sectarian tendency, as *specimens*, I refer them to the Tracts No. 27, and No. 171, the one denominated "Parental Duties," and the other "Parental Faithfulness." In addition to the direct influence which this society exerts upon the public sentiment by the circulation of its tracts, some of which are no inconsiderable volumes, it exerts a mighty influence by the labors of its agents, *every one of whom* is a missionary to all intents and purposes; and nearly every one of them too, is a disciple of Calvin, Hopkins & co., though deriving his support from the funds of the American Tract Society. With these facts staring us in the face, it would seem very unwise for any *Arminian*, to contribute to the support of the society in any way. My remarks, concerning this, and other *National Societies*, may, and doubtless will, appear to some, not only uncharitable, but unworthy a professor of Christianity, not to say a minister of the gospel. I frankly confess, that on this sub-

ject I feel exquisitely; and I assure my readers, that the opinions herein expressed, have not been given without strict examination, and due reflection. I therefore, conscientiously, enter my most SOLEMN PROTEST against the American Tract Society.

In conclusion, fellow-countrymen, by the holy spirit of freedom which animated the breasts of our forefathers, which prompted them to resist the arbitrary laws of Great Britain. to pass the trying ordeal, and engage in deadly strife with that giant-like power, and nerved their arms in battle; by the blood which they poured forth as water, drenching the fields of death and carnage, and causing the streams to run red: by the spirits of Washington, of Warren, of Green, of Marion, of Franklin, of Jefferson, and that immortal band of patriots, whose lives, fortunes, and earthly all, were devoted to the best interests of man: by the surviving patriots of the revolution, and of that righteous struggle which taught Europe's despots that even war is a less evil than subjugation and slavery: by your own rights which you hold as sacred depositories for your children: by the happiness of generations yet to come: by the constitution and character of your country, assuming the proud pre-eminence of being the asylum for the oppressed of all nations: by the issue of the *late* and great "*experiment*" of self government in our country, which should ever teach us a salutary lesson: by the hopes and prospects of the universal brotherhood of mankind, and their final emancipation and enjoyment of high Heaven's best gift, FREEDOM, I adjure you to watch the movement of that ambitious, designing and pestilential phalanx, who aim at destroying our rights, and to meet with an uncompromising spirit of integrity and resistance their detestable machinations. Thus averting from our land the baneful influence of a union of church and state, and securing to those who come after us, the unimpaired prerogative of civil and religious liberty.

In conclusion, I cannot refrain from repeating a part of an old ode, written by a poet of New York, during the war of '96:

"For ever float that standard sheet!
Where breathes the foe that stands before us,
With freedom's soil beneath our feet,
And freedom's banner streaming o'er us!"

CHAPTER IX.

THE AMERICAN HOME MISSIONARY SOCIETY—ITS ORIGIN—
ITS PRINCIPLES AND TENDENCY.

I AM not one of those fanatics who think that all the world of human beings, are to be made Christians and devotees at once, and that all *duty* is to be absorbed in the mere *forms* of religion.

Nor yet, am I one of those hair-brained fanatics who suppose that no moral change can be effected in our world, but through the instrumentality of missionaries sent out by a *national society*. No; but from what I have seen, and from what is daily taking place in our world, I believe that well regulated missionary societies—societies formed upon *pure principles*, and having *pure ends* in view, may effect great and glorious purposes.

Of the benefits that will arise to the church in general, and which have already arisen to the heathens in particular, from the labors of pious missionaries, sent out by different associations, I believe, that it is impossible to form an exaggerated estimate. I fully believe, that the King of Glory, directed the energies of the first Protestant missionaries to the heathen world. And I likewise believe, that there is no cause more worthy of the support, and hearty co-operation of the Christian world, than the cause of missions. But at the same time, we should be fully assured of both the *health* and *sanity* of even a missionary society, before we contribute to its support. Man is mentally and corporeally enfeebled by sin, and his energies and exploits are immediately connected with his depraved state.

The American Home Missionary Society, it is well known, was first organized in the year 1826. The United Domestic Missionary Society of New-York, was organized in the year 1822; and at the time of the organization of the American Home, it had been in pretty successful operation for four years, and in 1826, reported one hundred and twenty-seven missionaries, and one hundred and forty-eight churches and congregations, measurably under its control! From this local, though *Calvinian* Society, the American Home originated. But the American Home Missionary Society was *planned* in the city of Boston by the Congregationalists—at their request the United Domestic Missionary Society in the city of New York, adopted the constitution they had drawn

up, and forthwith became the American Home. And to the great grief of the old *Bluestocking* Presbyterians, about this time, all the domestic missionary societies in New England, became merged into, or auxiliary to the American Home. And this same American Home, has been, and still is, the cause of more grief, pamphlet writing, synodical debates, and pulpit and fire side controversies, than any institution connected with, or in any degree approved of by the Presbyterian church. Yes, the attempt on the part of the American Home, from time to time, to prostrate or neutralize the General Assembly's Board of Missions, has produced most of those disturbances, divisions, heart-burnings and evil-surmisings, under which the Presbyterian church has been withering and groaning for several years past. But finding that said controversy, was like to prove to Presbyterianism, what Campbellism is to the Baptists, they have in a degree moderated.

In the year 1831, J. L. Willson, D. D. Pastor of the First Presbyterian church, in Cincinnati, Ohio, and a man of high standing and respectability in said church, published a pamphlet entitled "Four propositions sustained against the claims of the American Home Missionary Society." The following, are his four propositions:—

"I. The Lord Jesus Christ has committed the management of Christian missions to his church.

II. The Presbyterian church, being one great family of the church of Jesus Christ, is, by her form of government, organized into a Christian Missionary Society.

III. The American Home Missionary Society is not an *ecclesiastical*, but a *CIVIL* Institution.

IV. By interference and importunity she disturbs the peace and injures the prosperity of the Presbyterian church."

That Mr. Willson has truly "sustained" these "propositions," is as clear to the mind of an impartial reader, as the mid-day sun; and the clear and forcible manner in which he has supported the two last propositions, has done honor to both him, and the cause he has so ably advocated. In support of the two last propositions, I will give the two following extracts from Mr. Willson's pamphlet:—

"That the American Home Missionary Society is not an *ecclesiastical*, but a *civil* Institution.

Ecclesiastical means belonging to the church—*civil* signifies belonging to any person in the commonwealth or body politic.

This proposition is fully proven by the facts disclosed by the constitution of the society. Any person with one cent can purchase membership. With thirty dollars, can purchase membership for life. The payment of one

hundred dollars constitutes any one a director for life. The members, all of whom may be worldly men, elect the officers and managers. The constitution affords no security that any one of the officers or any member of the executive committee shall belong to any church.

This may be an American association, but it certainly, so far as its constitution goes, is very unlike that society to which the Lord Jesus Christ has committed the management of Christian missions.

The corresponding secretary of this American Home has published that she consists of twenty thousand members. These are scattered over vast regions of country, and supposing them all pious, they cannot attend the annual meetings in New-York, and give their votes at the elections. Suppose then, that as many of the twenty thousand Infidels, who are said to reside in that city, as might be sufficient to control an election, should purchase membership for that purpose—is there any thing to prevent them from making a board of their own stamp, and taking the control of the society into their own hands? Do you say there is no danger? I say, if such a movement be practicable, there *is* danger. The bare possibility of such a defeat should teach the friends of the American Home that she is built upon the sand. Will you reply, that infidels can join the church in order to effect its ruin? Christ has said that the gates of hell shall not prevail against it. Can infidels with the same facility reach the Assembly's Board of Missions? To change this board, they must not only join the church, but become ordained ministers of the gospel, and then be appointed commissioners to the General Assembly, in such numbers as to make a majority. How widely different is all this from the easy method of purchasing a vote at a popular election by the payment of a mere trifle.

That the American Home Missionary Society, by interference and importunity, disturbs the peace and injures the prosperity of the Presbyterian church.

On this subject I need ask but a few questions. Who disturbed the peace of the General Assembly in 1828, when an overture was presented for re-organizing the Board of Missions? Who disturbed the peace of the Cincinnati Presbytery, when, for years, the brethren had been engaged, without an instance of discord, in promoting revivals of religion? Who produced the evils and distress depicted in the following language? "The evils of the separate operations" [of the two boards] "in this country, are increasing with the days, weeks, and months as they pass.—Churches are divided—sessions are divided—and ministers are taking different sides—there is much heart-burning—many suspicions and severe censures felt and expressed against both boards." These are extracts from a letter addressed to the committee of the Cincinnati Presbytery, by the Rev. N. H. Hall, Rev. John C. Young, and Rev. V. S. Hinkley, and dated at Lexington, Kentucky, August 22, 1830. To each of the above questions I answer without the fear of a reasonable contradiction, that the interference and importunity of the American Home Missionary Society, have produced those disturbances, divisions, heart-burnings and suspicions, under which the church is withering and groaning.

These things have not been done in a corner. Many an eye has wept—many a heart has bled—and I have no doubt but the operations so productive of mischief, stand recorded in that book, which in the great day, will disclose the motives of those who sow the seeds of discord and kindle the coals of strife among brethren. Disturb the peace of any society, and you injure her prosperity. But you injure her still more, if you succeed in alienating her friends, and drawing off her resources."

In the latter part of the year 1830, or the first of 1831, the Rev. A. Peters, corresponding secretary of the American Home, published six letters in the Cincinnati Journal, entitled "A plea for Union in the West;" and in these letters, he not only set forth the false claims and boasted pretensions of the society under consideration; but he likewise abused all who had dared to speak against it, and labored hard to bring the General Assembly's Board into disrepute. To these letters, the Presbyterian Board at Philadelphia, replied in a large pamphlet entitled, "An Official Reply of the Board of Missions of the General Assembly, to six letters of the Rev. Absalom Peters, corresponding secretary of the American Home Missionary Society."

From this official document, I extract, and herewith submit, the resolutions of the Steubenville and Lancaster Presbyteries, in Ohio:

"RESOLUTIONS OF THE PRESBYTERY OF LANCASTER, OHIO,

Zanesville, October 22, 1830.

Sessions of the Lancaster Presbytery.

"Whereas repeated efforts have been made, and are likely to be renewed, intended to produce an amalgamation of the Assembly's Board of Missions and the A. H. M. Society; and whereas this Presbytery do, on many accounts, feel opposed to any amalgamation, which would change the principles, character, and responsibility of the Assembly's Board,—

Therefore, Resolved, 1st. That we deem any amalgamation of these Boards, as unnecessary, undesirable, and highly inexpedient.

2d. That we view with regret and disapprobation, the efforts repeatedly made to produce this amalgamation; and hope, for the peace of the church, these efforts will be speedily discontinued.

3d. That a copy of this preamble and these resolutions, be forwarded by the stated clerk, for publication in the Missionary Reporter."

"To this decision, Messrs. Miles, Putnam and Whitehead entered their dissent."

A true extract.

[Attest.]

JAMES CULBERTSON, *Stated Clerk.*"

"RESOLUTIONS OF THE PRESBYTERY OF STEUBENVILLE, OHIO.

Mount Pleasant, October 6th, 1830.

Sessions of the Presbytery of Steubenville.

Resolved, unanimously, That we view the transaction of Missionary business to be especially the duty of the church, in her distinctive character. That we consider the present organization of the Board of Missions of the General Assembly, as most consistent with the order which should be taken in this matter—and hope, that that institution will continue and prosper. That it is most proper, that this Presbytery be an Auxiliary to that Board," &c. &c.

A true extract.

CHARLES CLINTON BEATTY, *Stated Clerk.*"

These formal and official statements may serve to show the sentiments entertained by the old *Blues* in the west, and of the manner in which those sentiments have been, from time to time, expressed to the General Assembly's Board. I might add to these the resolutions of other Presbyteries, and a number of communications from influential Presbyterians in the west, of about the same import, but I deem it unnecessary.

Now, in addition to many other things, which may be said, and not the least strange of all others either, I beg leave to state that, this same American Home Missionary Society, though *planned* by Congregational ministers, was nevertheless *sanctioned* by some of the greatest Presbyterian clergymen in New-England! Doctor Blythe made, and Doctor Richards seconded the motion in the first instance, for the adoption of the present constitution of the American Home. Why, says the innocent reader, this is strange indeed! Can this be true? And if it be true, that the Congregationalists and Presbyterians, were all concerned in getting up this society, why has a civil war so to speak, broke out among them because of the operations of this society? Alas! this is the proper question to be asked, and the mystery to be explained. Well, gentle reader, I will explain this whole matter to you in few words. And first: Doctors Edwards, Taylor, Porter, Woods, and others too numerous to mention, have, for years past, desired to spread New-England theology—*alias* New School Divinity—*alias* Semi-Infidelity, through the whole earth; and next, from the very nature and organization of the General Assembly's Board, they saw they could not accomplish their ends. Hence, the only alternative left them, was, to organize the American Home, and then to get all the domestic missionary societies in New-England and elsewhere, together with their auxiliaries, to merge into the national society; and having all the funds in their hands, and half of the Presbyterian clergymen in these United States dependant on them for a support, they could soon make them orthodox in their faith. The motives, therefore, which led to the formation of this society, were, as I conceive, of the most corrupt kind. And even Doctors Alexander and Miller, and others, of the ablest Presbyterians in the land, without scanning the designs or foreseeing the results, wrote in favor of the American Home Missionary Society.

But, as the agents of this institution, have visited our land in its length and breadth, every where representing ALL denominations as *equally* concerned in, and *mutually* benefitted by its operations, I think it proper to state, that there never were

but **THREE** denominations connected with it, to wit: Congregationalists, Presbyterians, and Dutch Reformed—all strictly Calvinistic too.

And these denominations, though Calvinistic, have no standard of doctrines. Every man preaches what he pleases, from rank Antinomianism, to barefaced Universalism.—Hence, some of them teach us, that “sin had a holy origin;” others say, “neither a holy nor a depraved nature is possible;”—others say, “God is the first cause and author of all things;”—others say, “without disinterested benevolence” we must all be lost;”—others say, “every man, by a right use of his natural ability” can save himself;—others say, “Christ died only for the elect;”—and others tell us, that he “so died for all, that *all* will be saved.”

It is true, however, that according to the sixth article of the constitution, the society *may be* composed of as many different denominations as there are in the United States, including Atheists and Deists—for it says expressly, “**ANY PERSON** may become a member of this society by contributing annually to its funds.” Its officers and directors are to be annually appointed by the society, which is thus formed; and these officers and directors are to appoint an ex-committee; and among the powers of said committee, the following are enumerated in the fourth article of the constitution—they “shall appoint missionaries, and instruct them as to the **FIELD** and **MANNER** of their labors; shall have the **DISPOSAL** of the funds; shall **CREATE** such agency or agencies for appointing missionaries, and for other purposes, as the interests of the institution may require.” Indeed! Wonderful arrangement this!! And what has been done on this plan, or under this provision? Why, two such agencies have been established in the state of New-York, and one in Ohio, for the whole valley of the Mississippi, embracing more than one third of the population of the Union! Now, if these features of this society, do not represent it as dangerous in every respect, then it is impossible for such an institution to have an existence.

In one word, the *members* of the American Home Missionary Society, *constitute* the society. And the society is responsible only to *itself*. The like is not to be found in all the annals of common sense!

Once more: No man would imagine, without examining the list of appropriations, pledges, and outfits, that half as much money passed through the hands of the ex-committee of this Society, as really does. But for reasons best known

to this Committee, in the Reports of the last three years, we are not furnished with *data* by which the amount of *outfits* can be accurately ascertained.

In the Society's Report for 1830, the *pledges* given to forty-two missionaries, for forty-two years service, exclusive of *outfits*, is found to be the moderate sum of SIXTEEN THOUSAND AND EIGHT HUNDRED DOLLARS!! Of these forty-two missionaries, eighteen were located in Ohio. The amount of aid *pledged* to these *eighteen* men, was the moderate sum of SEVEN THOUSAND AND TWO HUNDRED DOLLARS!!! This, too, was exclusive of their *outfits*, which amounted to EIGHT HUNDRED AND EIGHTY DOLLARS! The above exposition, is only given as a *specimen* of the transactions of this Society, so far as money matters are concerned.

I will now disclose an important *fact*, which at least, is not generally known in East Tennessee. It is this:—Almost every young Hopkinsian preacher settled in the bounds of the East Tennessee Synod, having a school, with one small congregation or more, receives at present, or has received, a certain stipulated sum of money from this Society, for his labors as a *home missionary*. And at the same time they are getting this money, they either by the *suppression* of truth, or the *expression* of falsehood, make the *impression* upon the minds of the people, that their schools and congregations are their only means of a support. And this system of *disguised villainy*, is carried on to a greater or less extent, in the bounds of all those Synods and Presbyteries which favor the American Home. And in some instances, money has been collected for the Foreign Board, or the General Assembly's Board, and afterwards appropriated to the American Home! I was once an eye witness to a transaction of this kind; and I intend, in another part of this work, to exhibit this case in its true light. This may be an *American* association, but so far as its constitution goes, it is certainly very unlike the society to which the Lord Jesus Christ has committed the management of Christian Missions. And the above proceedings may be in strict accordance with *Presbyterianism*; but they are certainly at war with that system of Gospel truth, which forbids lying and stealing; unless it can be made appear, that "the truth of God *did* more abound through their lie."

This society has now been in existence just long enough to see its ninth anniversary. Its design, according to the constitution, is, to send missionaries to labor in the "destitute regions" in the United States. And what regions are desti-

tute? I answer, all those regions in which Calvinists do not possess a lordly pre-eminence. And who are home missionaries? Why, every one of these little college-bred chaps and theological scavengers, who are without regular salaries, or other means of a support. In the west, we are miserably infested with these missionaries, who go prowling and skulking about through our country, from one rich neighborhood to another, making proselytes and begging money. And all who do not approach these wandering stars with wide-spread, and well replenished pocket books, are looked upon as niggards and infidels, and enemies to God. They have crowded in upon us till our country is literally overrun with them, and our citizens almost begged to death. Request one of these pious youths to sing you "one of the songs of Zion," and he will condescend graciously, to even "sing the Lord's song in a strange land;" but the chorus will be *money!* MONEY!! MONEY!!! And can there be any doubt, but what they are guided by sordid views of interest, instead of a generous love of truth, or a desire to save souls? And is not the bulk of their time spent in trying to invent new, and improved patent triggers, for their national gull-traps? And with these men, and the denominations which send them out on such expeditions, is not *money* and *power* the great concern?

To conclude: It is time for us to take an alarm at the state of things which already exist—yea, as American citizens, it is but prudent jealousy for us to be on our guard, as were our forefathers, previous to the dark days of the revolution. Our forefathers did not wait until Great Britain had riveted her yoke on their necks by laws and standing armies—but seeing all the consequences in the bills of taxation laid before the British Parliament, they denied the principle on which the bills were founded; and by thus denying the first principles they avoided the disastrous consequences which must have ensued. And if, as American citizens, we wish to retain our liberties, we must, in the outset, refuse to contribute our money to the support of these societies. For it is plain to be seen, that the accumulation of so much money, for such purposes, is the first step to the establishment of a rich church, a proud, pompous and tithing ministry; which have in all countries heretofore, for upwards of fifteen hundred years, oppressed mankind and seized from their labor, a comfortable support for a lazy, blind, bigoted, corrupt and persecuting priesthood.

I refer you reader, to the history of France, of Spain, and more recently, of England and Ireland, for instances of the

effects of the priesthood living and moving and having their being in wealth. But what was the condition of the colonies in this country before the revolution? Why, the tenth calf, pig, colt, lamb, chicken, duck, turkey, &c. or 50,000 pounds of tobacco were taken from the industrious farmers by the titheman, to support the Presbyterian and Congregational clergymen, then in holy orders. And the Hopkinsian ministry, so late as 1826, even in *East Tennessee*, attempted to revive this odious tithing system. They advocated its claims both from the pulpit and the press; telling their people in the mean time, that unless they would give liberally, the Lord would neither prosper them here, nor save them hereafter! And it was not till then, that their members learned why it was, they had incorporated into their system of theology, the doctrine of *disinterested benevolence*! The preaching of this doctrine is always ominous of a call for money: it is all priestcraft, and an invention contrived and carried on by Calvinistic priests, for their own power and profit. And I say unto all, resist them!



CHAPTER X.

THE AMERICAN BIBLE SOCIETY—ITS RISE AND PROGRESS—
IMPRUDENT CONDUCT OF SOME OF ITS AGENTS—THE WHOLE
SOCIETY LIABLE TO BE ABUSED, &c.

WHAT! the courteous reader is ready to ask, will any one oppose a *Bible Society*? Or, will any one oppose the circulation of the Scriptures “without note or comment?” I hope not. At least, I hope never to see a Christian, in any way whatever, arrayed against the Bible. For one, at least, I am determined, never to be found in opposition to the Scriptures; nor yet, to the organization of Bible societies, let them be formed by whom they may: provided nevertheless, they are established upon principles any where in the neighborhood of *moral honesty*. Indeed why should I? Man, the creature of a moment, is destined to live forever. He stands trembling on the very verge of eternity, and must soon land in heaven or hell. How important, then, that he be instructed in the way to happiness! But how is he to learn the way? To what source of information must he fly, as an infallible guide to happiness and heaven? I answer, to the Bible—to the book of God. And I add, there is no other book in this wide

world, beside the Bible, in which we find either a satisfactory idea of our Maker, or the manner in which he should be worshipped. It is the Bible only, which teaches us, both that God is, and that "he is a rewarder of them who diligently seek him." And with more truth than ever it may be said:—

"This sacred book, from heaven bestow'd,
The apostate world to bless,
A light to mark the pilgrim's road,
Through this dark wilderness.

I would not let this volume lie
Neglected and unknown,
For it must raise me to the sky,
Or bear my spirit down.

This book reveals a Saviour's charms,
And life and light restores,
Secures my soul from death's alarms,
Or aggravates my woes."

How great and untiring, then, should our efforts be to distribute this invaluable treasure! Should we not go forth, in this glorious enterprize, with all the ardor of exertion, and all the liveliness of Christian feeling? But time would fail me to tell of the general advantages, as to matters of both faith and practice, which are derived from the Holy Scriptures.

Of all the modern efforts to illuminate the world, Bible societies hold a high, if not the first place. Such particular societies, with particular objects, are excellent. Still, they should be carefully, economically, and vigorously prosecuted; and then, not only will good be done by a great and universal move, but good feeling and fellowship will be produced among Christians of every name. Almost every Christian nation has a Bible society. The British and Foreign Bible Society is the oldest, most efficient and extensive. This society had printed previous to January, 1816, 640,700 Bibles, and 830,432 testaments, besides 25,000 Bibles and 50,000 testaments purchased on that continent. The expenditures of the society at that time, in eleven years, the length of time it had been in existence, was 1,549,300 dollars. And, at the early period of 1816, the British and Foreign Bible Society, had assisted in printing the Bible in *sixty-three* different languages. At so early a date as 1816, there were, in the United States, 129 Bible societies. And there are, at this time, double that number in America; nor would I say too much, if I were to assert, that there are now, three times that number.

With regard to the *origin* of the American Bible Society, I have to say, it was organized in the city of New-York, in

1816, by delegates from local Bible societies, in various parts of America. A board of managers, consisting of thirty-six laymen, were appointed, to whom was entrusted the management of the society; measures were then taken by the board, to procure stereotyped plates, and to prepare Bibles and testaments at a low rate, for gratuitous distribution among the poor and destitute. This institution, has now been in successful operation nearly *eighteen years*. Since its commencement, it has issued *one million five hundred and thirty-three thousand six hundred and sixty-eight* copies of Bibles and testaments, in seven different languages. From the report of 1833, it will be seen, that during that year, it issued *ninety-one thousand one hundred and sixty-eight* Bibles and testaments. The number of Bibles and testaments issued during this year, was, according to the society's report, *ninety-one thousand one hundred and sixty-eight*. The amount expended during the same year, was, *eighty-six thousand three hundred and sixty-two dollars!*

So it will be seen, that by the time the salaries of local and travelling agents, clerks, &c. are paid by this institution, its publications cost the community nearly as much, per copy, as they would do, were they to purchase them from the different book stores in our country. Still, they boast of the *cheapness* of their publications! Too much of the people's money is, in this way, given to these agents, clerks, &c. And this, with me, is a weighty objection against the A. B. Society. And according to the above calculation, the American Bible Society, is certainly a very expensive concern to the community.

As it regards the American Bible Society, so long as it circulates the Holy Scriptures, "WITHOUT NOTE OR COMMENT," no church can sustain an injury by its action; and I believe that the constitution of this society could be so altered and arranged as to bring every religious denomination heartily to its aid, and unite every Bible society in our country in a truly laudable enterprise.

But some important alterations, both in its *constitution* and *policy*, must be made before this can, or at least *will* be done. For I assert, that under the provisions of its constitution, any sect, having money enough, can take charge of it, and control its operations as they may think proper to do. And, as proof of this, permit me to say, that Presbyterians and Congregationalists, have almost the entire control of the society at this time, and have had from its commencement. But much is said about furnishing the poor with Bibles,

through the instrumentality of this society. And it is asked, who will say that it is wrong to solicit pecuniary aid for such a benevolent purpose? I do not say, that this would be wrong. But I do say that it is wrong—a crime of no small magnitude—to solicit money for a declared purpose, and then never apply it to that purpose.

The annual meeting of the officers and managers, with the delegates, &c. of the American Bible Society, in May, 1833, granted to the American board of commissioners, for Foreign Missions, the moderate sum of *ten thousand dollars!!* During the same year, and at the same meeting, the society granted to the Baptist General Convention in the United States, the sum of *five thousand dollars!*

And it will not be denied, but that the society has been in the constant practice of making these or similar donations from the beginning, although some individual members of the board of managers have objected to it. But, it will, perhaps, be urged, that these appropriations have greatly aided these missionary societies in doing good in other lands; and that all we aim at is, to do good to the souls of men. But is this applying the money to the purpose for which it was collected? And would it not be less exceptionable for each missionary society to furnish itself from its *own funds*, than it is for the American Bible Society to devote any portion of its funds directly for those objects? Certainly it would. For, the furnishing of missionary societies, which are purely denominational in their character, unless it distribute its donations equally among all sects, may, and *must* hazard its reputation as a *strictly national*, and *exclusively Bible* society; and it is plain to be seen, that so far as a missionary is aided in his peculiar work by the liberality of the American Bible Society, so far the denomination to which he belongs is favored above others. Perhaps, but few, of the many *Arminians* who daily contribute to the support of this institution, are aware of the fact, that their money is to be used in this way—to aid the cause of *Calvinism*.

Again: It is wicked in the sight of God, and that too, in the highest degree, to obtain money for the support of any institution, by falsehood and misrepresentation. Well, on the 23d page of the twelfth annual report of the American Bible Society, for 1828, speaking of the progress of the Bible cause in Tennessee, the corresponding secretary of the Blount county Bible society, writes that they had “commenced exploring;” that “ten captains’ companies had been visited;” that in 694 families 187 were found to be “*totally destitute*;”

the above-mentioned conduct, to which he replied as follows:

“NEW YORK, 13th FEB., 1832.

DEAR SIR:—In answer to your letter of the 26th January, I have to say that in Oct. 1830, the Managers of this Society, made to the Macon County Bible Society, a *DONATION* or *grant* of 500 Bibles for *GRATUITOUS* distribution, to enable them to supply the families of that county, who were *destitute*, with a copy of the Holy Scriptures each. We never *INTERFERE* with *Local Societies*, as to the manner in which they effect their *general* instructions. I trust, my dear sir, that in effecting this most delightful work in your country, there will be no misunderstanding among the friends of the Bible.

Yours very respectfully,

JOHN NITCHIE.”

Now I ask the candid reader, if *SELLING* Bibles and Testaments for “common trade, or even for *cash*, at any price whatever, can be considered a “*donation*” or the “*gratuitous distribution*” of them? And I would also ask the impartial reader, if the community at large, had not better withhold their support from an Institution which has officially acknowledged that it will not “interfere with Local Societies, as to the manner in which they effect their general instructions,” although this same Institution, caused these Local Societies to be formed, and has been apprised of their improper conduct?

Last of all: The constant practice of the agents and friends of the American Bible Society, in representing *all other denominations* as equally concerned in the support and management of the Institution, is highly exceptionable—not to say wicked. Take for instance, the following paragraph from a letter of Dr. Ely’s, published in the *Philadelphian*, for Oct. 14, 1831:—“The American Bible Society, is supported by all classes of persons in our country, who believe the Bible is the divinely inspired record of God’s revelations to man; except a few high church *Episcopalians* who would never give or sell God’s word without a prayer book, of *human invention* attached to it; and the Roman Catholics who countenance nothing in English, but a bad translation of the Latin Vulgate!”

The above, is a *FAIR SPECIMEN* of the Doctor’s *accuracy*, in collecting and presenting facts. Reader, look at this matter, and decide for yourself, and say, whether the Doctor can apply to himself the words of a certain historian:—“This is

the disciple which testifieth of these things; and wrote these things; and we know that his testimony is *true*." In one word, the foregoing extract, contains an *insinuation*, subtly conducting the reader to an inference, incorrect and injurious to the Bible Societies of other denominations.

The truth, the whole truth, and nothing but the truth, in relation to the "classes" by whom the A. B. Society is "supported," is summarily contained and comprehensively expressed, in the following letter, from the pen of Dr. Bangs. I give the letter the more cheerfully, first, because it will tend to correct the statements of the agents of the A. B. Society: and next, because it will go to show, that Dr. Bangs is not that enemy to this Institution, he is represented to be.

"NEW YORK, MARCH 17, 1834.

My Dear Brother:—In answer to yours of the 3d inst., I have to say, that the Board of Managers of the American Bible Society, consists of 36 laymen belonging to different denominations, Presbyterians, Protestant Episcopalians, Baptists and Methodists—and formerly there were two or more Quakers, but I think none of that sect now. There are three Methodists, but the MAJORITY are of the *Presbyterian Church*, as the Protestant Episcopalians do not generally give into it. Besides these elected laymen, there are many clergymen, of different denominations, who are ex-officio members of the board, by their having been MADE life members of the society. I believe this society is actuated by very liberal principles, and is doing much good. We never have any disposition here to make war upon it.

Wishing you much peace and great success in the Gospel of Jesus Christ,

I am yours affectionately,

N. BANGS.

Rev. W. G. Brownlow."

In the preceding remarks, I have not adverted to the particular intimacy existing between this society, and that of the American Sunday School Union. But having received the New York Evangelist, of May 10, 1834, a Presbyterian paper, since writing the above, in which I find a brief notice of the *eighteenth* Anniversary of the A. B. Society, I will give some few particulars. From this abstract of the 18th Annual report, it seems that 2,000 testaments have been given to the American Sunday School Union, for the use of schools in the Western States! and 5,000 more for the same purpose in the Southern States!! Besides this, it seems that a vast amount of Bibles, testaments, and MONEY, have been granted

for *foreign distributions*; and that the Society's pledges, mentioned in the former report, have all been redeemed. The amount of money received from all sources, during the year ending May, 1834, is \$88,600 82; of which sum, \$31,052 34, were from the *sale* of books; \$21,891 80 "ordinary donations!!" A queer species of *giving* this! Query? Were these "*ordinary donations*" intended for the use and support of the Sunday School Union; or were they intended for the use and support of *Foreign Missions* and *Calvinistic* preachers? Or, if you please, were they intended for the *American Bible Society*? In vain may this Institution boast of sending the scriptures abroad, "without note or comment," while it sends with them, *Calvinistic commentators*!

I submit the foregoing statements and letters, to the reader. Let him examine them, and decide for himself. If he be an upright, candid, honorable man—if he have a spark of independence in his composition—if he have no *sectarian collar* about his neck—he will say that all is not right in Denmark! There is a mystery hanging about this affair, which time alone can develope. That the Presbyterians should, so manage, in the organization of all the National Societies, as to get a majority of Managers in each Board, even where their Church is not the most numerous, is so contrary to what might be expected, as to be almost inexplicable. Some may feel a backwardness in hazarding an opinion or conjecture on the subject, especially when the *Bible Society* is concerned; but for my own part, I confess, I feel no such backwardness. Tame acquiescence on the part of other denominations, will not do. Let the Presbyterians once enslave us, as they are aiming to do, and we may whine, and scold, and murmur, and wince, and threaten, and beseech them to condescend, graciously to have mercy on us, but it will all be to no purpose. They will laugh at our calamity, and wag their heads and mock, seeing our fear has come, &c. It is matter of rejoicing, however, that so far, the operations of all the national societies have been impeded, and to a greater or less extent, embarrassed by the action of other Churches.

In conclusion, I again say, I *am not* opposed to Bible societies. My daily prayer to God, is, that the blessed period may speedily revolve, when the empire of Christianity shall have monopolized the universe; and when the BIBLE, the greatest and best of books, shall be more highly appreciated, its harmony perceived, its superiority acknowledged, and its energy felt by every human soul in this wide world. When,

therefore, we see an opening for Bibles in any heathen country, let us show our zeal to supply the lack. And while, by our exertions to circulate the Bible, we declare our faith in it as the word of God, let us see to it, that our *hearts* and *lives* are conformed to its precepts. Then may we as Christians, fight the battles of the Lord successfully. Then may we,

“Meet the sons of night,
And mock their vain design.”



CHAPTER XI.

THE AMERICAN EDUCATION SOCIETY—ITS RISE AND PROGRESS—ITS PRINCIPLES, &c.

EDUCATION itself, in its most broad and general signification, comprehending all the physical, intellectual, and moral training, by which a man is prepared in life, for the duties thereof, I need not here speak of. Its great importance, and its immediate relations to the improvement and happiness of mankind, will not be doubted by any, but the ignorant and dissolute. And that the future prosperity, and even *stability* of our religious and political system, to a considerable extent at least, depends upon the progress of education among us, will not be denied. Before the introduction of Grecian books and scholars among the Romans, which followed the conquest of Macedonia, as the wisest of their writers acknowledge, their country and language were essentially barbarous—their citizens were warlike and illiterate. Grecian literature and arts, in less than one century, repaired the ravages of Alexander's wars. During the dark ages, a remnant of literature, so to speak, preserved the little knowledge and refinement which survived the ruins of the Roman empire. And throughout the whole progress of modern literature, from its dawn to its present comparative state of perfection, it has been the liberal benefactor of mankind. It is true, the revival of learning, which followed the reformation, infidels vainly hoped would be the destruction of christianity; but it has proved to be one of her warmest and most efficient friends. Science, indeed, is purifying christianity from the absurdities connected with her in the dark ages; and refined, like gold from the crucible, she is coming forth to glorious triumph. I have long believed that the general prevalence of

education, or the improvement of the mind in natural and moral sciences, is of the utmost importance to our race, both as it regards their civil and religious welfare, or even domestic happiness. Ignorance never produced one item of felicity to any man; the opinions of the Roman Catholics and Baptists to the contrary notwithstanding. And as man is not born with *innate* ideas, all the knowledge he possesses must be *acquired*—if you please *borrowed*. However, observation, conversation, reflection, experience, or reading, must each or all be used as the means of acquiring knowledge. But knowledge must be had. Without knowledge men cannot be of much use to the world. To attain unto it they must give themselves to study. Let, therefore, education societies be formed; let colleges and seminaries be erected; and let every possible lawful means be used to instruct the ignorant, and to promote the cause of education, in every clime and country. But always let the leading objects, and principal designs, together with the distinctive peculiarities and sectarian principles of every society, institution, or enterprise, be set forth without any sort of disguise.

The American Education Society, was organized in the year 1816, in the city of New-York, and has just issued its eighteenth annual report. This is an extensive and efficient society, intended solely for the extension of the work of *nationalizing* the affairs of the United States, under the care and control of the Presbyterian and Congregational churches. Its avowed object, however, is to convert young men, and prepare them for the work of the ministry, in the destitute parts of America.

During the past year, 113 young men have been supported by this society, in theological seminaries; 433 in colleges; and 366 in academies and public schools; making in all 912. As many as 60 beneficiaries have been licensed to preach during the past year, by this society. Some of them have settled in the ministry, with large salaries; others of them have visited the "far west," in the service of the Home Missionary Society; others are engaged as secretaries and agents for the different national societies. From the treasurer's report, it appears that the receipts of the society for the past year, have been \$57,122 20; nearly eleven thousand dollars greater than in any preceding year. The expenditures of the society during the year, have been \$55,861 26. And still, the society is reported as being \$5,225 71 in debt!

REMARKS.—The two principal objections raised against this society are, first, its not recognizing fully a Divine call

to the ministry; and secondly, its intimate connexion with the American Home Missionary Society, making thereby an important link in the great chain of operations in the Presbyterian and Congregational churches.

It is proper, then, that the reader should understand distinctly, that the Methodist Episcopal church recognizes more clearly than the report of this society, the Divine call to the ministry. She believes that every true minister is "moved by the Holy Ghost to preach the Gospel," and that this call of the Holy Spirit ought to be *prior* to a special preparation for the ministry. In a word, she believes that the church should educate all her youth, and that God should then be allowed the liberty of calling from among them, such as he may think best calculated for the work.

But this society is saying too much, when it asserts that a Divine call to the ministry, is not of greater importance than an accomplished education, or that no man can be a successful minister of the cross, without the ability to read the Scriptures in their own dialect. The names of many a burning light of the church, through every age of her eventful history, beam forth in glorious refutation of so base a falsehood. The truth is, that there is an immense range of theological knowledge in our language, generally neglected by the Presbyterian clergy, and sometimes by even the Biblical critic. Were these clergymen to pass through this field oftener than they do, they might occupy a position in the varied departments of the church, fully as important and as useful as that they have derived from the study of the ancient languages. The minister of the Gospel may, and should, indeed, make the whole intellectual world tributary to his purpose. Indeed, the wider the sweep of his studies, the more large will be his resources, the more liberal his views, and as a universally probable consequence, the more effective his efforts. But in this, in all this, the Presbyterian clergy too generally, are shamefully deficient, notwithstanding their boasted pretensions, and insulting consciousness of superiority, as daily manifested by their conduct.

But this society, like most of the national societies, is inconsistent with the rights of human nature, and especially with the rights of *freemen*; it is unreasonable, and contrary to the spirit and precepts of the Christian religion, and iniquitous and unjust in all its operations. Fellow-citizens, is it so, that we must be gulled out of our money and influence, and thus forced to aid in propagating the doctrines of John Calvin, and his crazy adherents! Must we bow to those, who

education, or the improvement of the mind in natural and moral sciences, is of the utmost importance to our race, both as it regards their civil and religious welfare, or even domestic happiness. Ignorance never produced one item of felicity to any man; the opinions of the Roman Catholics and Baptists to the contrary notwithstanding. And as man is not born with *innate* ideas, all the knowledge he possesses must be *acquired*—if you please *borrowed*. However, observation, conversation, reflection, experience, or reading, must each or all be used as the means of acquiring knowledge. But knowledge must be had. Without knowledge men cannot be of much use to the world. To attain unto it they must give themselves to study. Let, therefore, education societies be formed; let colleges and seminaries be erected; and let every possible lawful means be used to instruct the ignorant, and to promote the cause of education, in every clime and country. But always let the leading objects, and principal designs, together with the distinctive peculiarities and sectarian principles of every society, institution, or enterprise, be set forth without any sort of disguise.

The American Education Society, was organized in the year 1816, in the city of New-York, and has just issued its eighteenth annual report. This is an extensive and efficient society, intended solely for the extension of the work of *nationalizing* the affairs of the United States, under the care and control of the Presbyterian and Congregational churches. Its avowed object, however, is to convert young men, and prepare them for the work of the ministry, in the destitute parts of America.

During the past year, 113 young men have been supported by this society, in theological seminaries; 433 in colleges; and 366 in academies and public schools; making in all 912. As many as 60 beneficiaries have been licensed to preach during the past year, by this society. Some of them have settled in the ministry, with large salaries; others of them have visited the "far west," in the service of the Home Missionary Society; others are engaged as secretaries and agents for the different national societies. From the treasurer's report, it appears that the receipts of the society for the past year, have been \$57,122 20; nearly eleven thousand dollars greater than in any preceding year. The expenditures of the society during the year, have been \$55,861 26. And still, the society is reported as being \$5,225 71 in debt!

REMARKS.—The two principal objections raised against this society are, first, its not recognizing fully a Divine call

to the ministry; and secondly, its intimate connexion with the American Home Missionary Society, making thereby an important link in the great chain of operations in the Presbyterian and Congregational churches.

It is proper, then, that the reader should understand distinctly, that the Methodist Episcopal church recognizes more clearly than the report of this society, the Divine call to the ministry. She believes that every true minister is "moved by the Holy Ghost to preach the Gospel," and that this call of the Holy Spirit ought to be *prior* to a special preparation for the ministry. In a word, she believes that the church should educate all her youth, and that God should then be allowed the liberty of calling from among them, such as he may think best calculated for the work.

But this society is saying too much, when it asserts that a Divine call to the ministry, is not of greater importance than an accomplished education, or that no man can be a successful minister of the cross, without the ability to read the Scriptures in their own dialect. The names of many a burning light of the church, through every age of her eventful history, beam forth in glorious refutation of so base a falsehood. The truth is, that there is an immense range of theological knowledge in our language, generally neglected by the Presbyterian clergy, and sometimes by even the Biblical critic. Were these clergymen to pass through this field oftener than they do, they might occupy a position in the varied departments of the church, fully as important and as useful as that they have derived from the study of the ancient languages. The minister of the Gospel may, and should, indeed, make the whole intellectual world tributary to his purpose. Indeed, the wider the sweep of his studies, the more large will be his resources, the more liberal his views, and as a universally probable consequence, the more effective his efforts. But in this, in all this, the Presbyterian clergy too generally, are shamefully deficient, notwithstanding their boasted pretensions, and insulting consciousness of superiority, as daily manifested by their conduct.

But this society, like most of the national societies, is inconsistent with the rights of human nature, and especially with the rights of *freemen*; it is unreasonable, and contrary to the spirit and precepts of the Christian religion, and iniquitous and unjust in all its operations. Fellow-citizens, is it so, that we must be gulled out of our money and influence, and thus forced to aid in propagating the doctrines of John Calvin, and his crazy adherents! Must we bow to those, who

would bring all opinions down to the sordid level of their own, and force the manhood of the human mind to continue in the swathing bands of a perpetual infancy?

No say you:

“Strip black oppression of her deep disguise,
And bid her form in native horror rise.”

But it is for you, it is for the friends of the Bible, and of American freedom, to answer the above questions. Blessed, thrice blessed is he, who is faithful to the liberties of his country, and to the religion of his God.

CHAPTER XII.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS—THE RISE AND PROGRESS OF THIS SOCIETY—ITS TRUE CHARACTER, &c.

THE age in which we live, is no less distinguished by the splendor of its gracious illuminations, its soul-animating charities, and expansive benevolence, than by the unprecedented improvement in the sciences, and in the arts of civilized life. And when we calmly and dispassionately consider, both the capacity and constitution of the human mind, contrasting at the same time, the present with the early ages of the world, we must cease, in a great measure at least, to be any longer astonished at the wonderful developments of mechanical and intellectual attainments; and by this means, we shall be prepared for the contemplation of a progressive, and a still more magnificent display of human power and human genius, in generations to come. But, perhaps, nothing distinguishes this age more than the rapid advance of the *missionary* spirit and enterprise among all evangelical denominations.

These glorious efforts are greatly facilitated by the commercial enterprise, general intercourse, and the wide extension of liberal feelings and sentiments, which are so prominent in this age. This whole picture is one of the brightest beneath the sun, and while it enlarges and settles the confidence of the Christian churches in at least the *practicability* of evangelizing the world, it must cause infidels, and all who are opposed to the spread of christianity, to “exceedingly fear and quake.” For if the advance of this glorious work, shall be after the same ratio for the next twenty years, as the last twenty, the infidel will sit down in despair, and will conclude

to give up his ship for lost. Of the increase of the missionary spirit in this country, there are many indications. The occurrences of every day, shew, that the all-important truth is more and more intelligently and practically embraced, that the church was constituted by its divine Head, and its individual members were redeemed by his precious blood, and renovated by the Spirit, and are preserved in faith and hope, and blessed in providence—not chiefly, that they may have the comforts of this life, and the consolations of piety, and be fitted for and ultimately received to heaven—but that they may be “the salt of the earth” and “the light of the world”—the means of diffusing, as extensively and rapidly as possible, the knowledge and blessings of true religion, among all mankind.

But while I would pray, that great success may ever attend the praiseworthy efforts of all the Christian churches;—and while I would eulogize the *American Foreign Missionary Society*, for what it has done, I must be permitted, seriously, to object to both the principles and past conduct of the institution. This institution was organized in Boston, in 1809,—twenty-five years ago; and the society has ever been under the *entire control* of the Presbyterian and Congregational churches. In a “report on foreign missions, read to, and adopted by the General Assembly of the Presbyterian church in the United States,” in May, 1832, the following proposition is made, and various arguments are brought forward to sustain it:—“*The American Board of Commissioners for Foreign Missions is, in the opinion of the committee, properly a national institution.*”

One argument adduced in this report to prove that this society is *truly national* in its character is, because “the board sustains the *same* relation to the Congregational, Presbyterian, and Dutch Reformed churches, and *fairly* represents *each* of these religious denominations.”

This report, it must be recollected, is the production of a joint committee of conference from the Presbyterian General Assembly, and the American Board of Commissioners for Foreign Missions, and therefore, may be regarded as expressing the opinion of both these bodies in reference to this subject. It is further urged by this committee, in support of this proposition, that, from the time of this society’s incorporation by the legislature of Massachusetts in 1821, it has embraced members of the above named *three* denominations! What, in the opinion of this committee, constitutes its *nationality*? Why, because the Presbyterian, Congregationalists, and Dutch Reformed churches are “fairly represented”

in it. This is the ground of the conclusion. But do these three denominations represent the *American nation*? From the language of this report, coolly, deliberately, and gravely adopted, it would seem as if they really thought there were no other denominations of Christians in America?

But what is more singular still, this report argues that there should be but **ONE** "society in this country for the management of foreign missions." Still, there is the *Assembly's Board of Missions*, the *Western Foreign Missionary Society*, and the *Central and Southern Board of Missions*, recently organized within the synods of Virginia, North Carolina, South Carolina, and Georgia, all of which, are in successful operation, under the control of the Presbyterians, and by them, made to co-operate with this society! How very inconsistent they are who talk thus! But I will now allude, briefly, to some three or four of the most weighty objections, which, in my judgment, lie against this society. First, the board of managers for this institution, profess to employ all the means put within their control, for the benevolent purpose of both civilizing and christianizing the heathen. But, the missionaries whom they send out for this purpose, being *Calvinists* to a man, palm upon the poor heathen a most barbarous and ungodly system; and so far from improving their condition, they invariably make it *worse*. For I assert, without any sort of disguise, that the whole world of mankind, had better remain in Pagan darkness, than to be brought under the influence of *Calvinism*; for they would then, "having not the written law," be "a law unto themselves."

Secondly, this society, in its operations, is entirely too expensive. The highest estimate of the present population of the world is 900,000,000. Now, 450 millions, or one half of the whole population, are Pagan; the Christian population at the highest calculation, is only 300 millions, and the rest are Jews and Mahometans. So that 600,000,000, or *two thirds* of the whole population, are yet to be converted to the Christian religion.

Well, look at the number of souls, reported by this society, as having been brought under the influence of christianity, during the time of its operations; next, look at the amount of *money* expended during that time, in order to effect the conversion of those souls; and it will be seen, in view of the millions who are still in darkness, that there is not enough of the precious metals in the bowels of the whole earth, to convert the world, in the hands of the American Board of Commissioners for Foreign Missions! If, I say, the demands of

this institution are to be complied with, the Spanish mines, the North Carolina and Georgia gold mines, and all other mines under the whole heavens, must be ransacked to their utmost extremity!

Hence, we should study to conduct both foreign and domestic missions, on a less expensive plan.

In secretary Cass's report to congress, for the year 1833, he states that in fulfilment of a stipulation on the part of the general government, \$11,615 had been paid to this board, to enable them to complete their establishments among the Cherokees of Arkansas; and on the next page of this same document, the writer says:—"The Methodist Episcopal church has instituted missions among the Shawnees, Delawares, and Peorias, *with her own resources unaided by the government.*" The secretary of war, it is very evident, intended the American Board to feel this rebuke. In travelling through the Indian nation, I have viewed with astonishment the superstructures and stately edifices, reared up by this board. To pass by and see their mills, shops, and other machinery in operation, one would think their desires to monopolize the wealth of the nation much stronger, than those of changing the hearts of the poor Indians from nature to grace. And it has more than once been the case, that after the missionaries belonging to this establishment have acquired a sufficiency of the mammon of unrighteousness, they have removed to more agreeable sections, leaving behind them their costly buildings to moulder until the antiquarian shall deem them worthy of reparation. I do not wonder when such missionaries fail to benefit those among whom they labor. In their intercourse with the natives, they are not actuated by a desire to do them good, but merely to benefit themselves by traffic. Instead of being moved by those high, commanding, and philanthropic views which dictate the conduct of holy and benevolent Christian missionaries, they are actuated by merely mercenary motives to enrich themselves on the spoils of the simple natives. These, therefore, are "wolves in sheep's clothing," who seek not the good of the flock scattered in the wilderness, but are eager only to fleece themselves with their wool. Many of my readers in East Tennessee, will doubtless long recollect the shameful whiskey, blanket, and fur-skin expeditions of the Rev. Gideon Blackburn. But the day of judgment alone, will explain the manner in which Mr. B. disposed of the five thousand dollars of Indian annuities, placed in his hands by the government.

This inconsistent conduct of Christian missionaries, debased

and corrupted as they are by these vices, most unequivocally condemned by that very religion which they professed, has always been one of the greatest barriers in the way of the sincere missionary. And could we present to the heathen no better example of the good effects of our religion, than has been and still is exemplified by such inconsistent missionaries, we might at once despair of exerting any salutary influence on the pagan world—as we should then have no sufficient argument to repel the objections of our enemies—at least no argument derived from the supreme excellence of christianity in its *practical* effects upon their hearts and lives. But, blessed be God! *all* are not thus inconsistent. There are those in heathen lands, in whom the Spirit of God dwells, whose tempers, words and actions proclaim the genuineness of their religion—whose whole deportment evinces that there is a *reality* in religion.

The last, though not the least objection I would bring forward against this society, is, it is a *national society*. Its object is, to have the same influence in the religious world, that their other societies have. The *declared* objects of these societies, are but secondary; their *real* objects lie beyond the view of superficial observation—they aim at *religious supremacy*! To carry on this scheme, the clergy have succeeded, by art and deception, in obtaining the countenance of some of the first men in our country, who, I doubt not, from their well known talents, honesty and integrity, would gladly rid themselves, by this time, of the cause they have been led by the clergy to approve; and would do it speedily, were it not for the fear of incurring their displeasure, and of exposing their political prosperity to be blasted by their sectarian anathemas.

The easier to effect, and the more certainly to ensure the success of their plans, they have invited people of all persuasions to join their institutions; and, in many instances, they have appointed ministers of other orders to important stations in their societies—thus trying to make it appear that their grand scheme is not a party concern. All this, they very well know, they can do, with the most perfect safety to their own plans and cause; for if there should be any who should presume at any time to oppose their measures, being by far the minority, it would be no difficult task to shuffle such off at will; while those who *acquiesce* in all things, they intend to promote.

Reader, a man must be stupid, indeed, not to see that all the schemes of the Presbyterians, which I have named, and many

others, which I intend to name, no matter what their declared objects may be, have for their scope and end one grand purpose, universal empire—religious supremacy—a union of church and state! If they should finally succeed in their grasp at supremacy, what may we rationally calculate will be the consequence? I tremble when I think of the more than probable results. Former scenes of cruelty, such as were experienced in the days of *John Calvin*, would doubtless be practised upon those who should dare to oppose any of their unhallowed measures.

Do you believe, gentle reader, that they would permit those who differ with them in sentiment, quietly to meet to worship, agreeably to the dictates of their own consciences, the God of our fathers?—peaceably to possess and enjoy religious liberty, to publish their sentiments to the world, and to have and to hold meeting houses, in which to propagate and defend the same? No; our religious liberties, I awfully fear, would be limited to the bolts and bars of a prison! But, there is a chance yet left, to avert the impending ruin with which we are menaced. Let us then seize upon the present moment; delay not, lest by procrastination we loose our all.

CHAPTER XIII.

THE AMERICAN TEMPERANCE SOCIETY—ITS RISE AND PROGRESS—ITS DESIGN, &c. &c.

THIS society was instituted at Boston, Feb. 1826. Its object is to collect and publish facts respecting the amount and the cost of intoxicating liquors consumed; the number of intemperate persons, the effects of intemperance in destroying health, reason and life, and occasioning pauperism, crime, and wretchedness in the community; and to organize auxiliaries in towns and villages, whose members agree to abstain from the use of such liquors, except as a medicine. Seven reports of the society, and many other publications have been issued, abounding with such facts as show the evil of intemperance to be great and alarming. From the report of the annual meeting of the American Temperance Society, for 1834, it seems that there are 7,000 temperance societies in America, and 1,200,000 members of temperance societies; 3,000 distilleries have ceased their operations; 7,000 drunkards have been reclaimed. There are said to be 100,000 members of tem-

perance societies in Great Britain and Ireland; and the cause is said to be progressing in Sweden, Russia, Madras in India, New Holland, and South Africa.

Amidst the clamors of opposition which have been raised against Methodism, no one charge preferred against the members and friends of the Methodist church, as yet, is more illiberal or unfounded than that of their being opposed to the temperance cause—the cause of benevolence and humanity. It is known to all, who are at all acquainted with our history, that the temperance reformation in our church, commenced in the youthful days of Mr. Wesley. If those who bring this charge against us, will take the pains to examine the writings of Mr. Wesley, or the discipline of our church, they will find that we are no more opposed to temperance than we are to Methodism, or to the word of God. The Methodist Episcopal church has always been a *temperance society*, and has, indeed, made it a term of church communion not to use ardent spirits “except in cases of necessity.” The resolutions of our last General Conference will show, clearly, the light in which we view the subject of temperance. And it is intended at our next General Conference, to be held in Cincinnati, in May, 1836, to make *entire abstinence* a condition of membership in our church. Let any one of my readers, turn to the first volume of the Christian Advocate and Journal, edited by Dr. Bangs, and published for the Methodist church in the United States, and he will find a series of essays on this subject, in which the practice of *total abstinence* was strenuously maintained. From that time onward until the present, both from the pulpit and the press, the Methodist clergy have been the steady advocates of the temperance cause, and it is hoped will so continue while the shameful and disgraceful vice of intemperance shall find a solitary advocate. And as long as the American Temperance Society is defended and supported by *voluntary associations*, the Methodist church will rejoice in its prosperity. But when ever *money* must be collected, through agents, for the purpose of furnishing employment to men who would otherwise be *unemployed* as preachers of the Gospel, and *not* for the sake of the object of the society, separately considered, then we will go against the society. And I predict, that the time is not far distant, when the Presbyterians will take charge of the society, and appoint *special agents* for this very purpose.

The Presbyterians, indeed, several years since, took upon themselves to say that Methodist preachers generally, were opposed to the temperance cause, merely for the reason that

they did not themselves join nor advise their members and friends to join the national society. I allow, indeed, that as a body, they never did themselves unite with, nor advise their friends to join the American Temperance Society, not because they ever felt the least particle of opposition to the efforts of that society to put down the use of ardent spirits, far and near, and among all classes of people, but simply because they thought they could more effectually serve the cause in their own way, and they think they have not been disappointed. Besides, I hope never to see a Methodist manifest the intemperate zeal of a crazy enthusiast, or like the Presbyterians do, to transcend the bounds of liberality and moderation in the advocacy of this, or of any other cause.

As Methodists, let our motto be MODERATION! On the subject of temperance, the Presbyterians may be regarded as a race of wild enthusiasts, or as a set of infatuated fanatics, who suffer themselves to be transported by their mad zeal beyond the bounds of every thing like moderation, into the hide-bound regions of Calvinistic intolerance. This is not the way to produce unanimity of sentiment, or harmony of feeling. Where ever I have heard a Presbyterian on the subject of temperance, I have heard denunciations thundered against all those who have refused to join this society; and I have heard wrath without any mixture of mercy, poured out upon all who either make or sell liquor, in any way! And all who do not join with them, in their reproachful denunciations, and help them to sweep down into the lowest depths of ignominy and ruin, many well-meaning, honest, and worthy citizens, who are unfortunately engaged in distilling and selling spirits, are themselves, doomed to an eternal hell, as being rather too degraded to associate with the ordinary spirits of perdition! These people, on the subject of temperance, are exact to a degree of scrupulosity, and still, in various other matters, they neglect the most important points of the law of God! I have no doubt, myself, but what many well-meaning persons are engaged in making and selling ardent spirits, under the belief that their calling is *lawful*, inasmuch as it is not *prohibited*, but only *regulated*, by the law of the land. I confess, however, that I have very little charity for a man, who, after he has been convinced of the great evil of distilling or selling spirits, will continue the practice. And a drunkard, in my estimation, is the most contemptible being in God's universe. In the mean time, if we would succeed in the temperance reformation, we must strike at the root of *all* vice, the *heart* of the sinner and the nominal professor, and

never cease until *it* be made clean. Let those *elders*, and other members of the Presbyterian church, who are accustomed to get so drunk that they can't even *navigate* a common wagon-road, keep cool on the subject of temperance! And if the Presbyterians, as a body, wish to promote the cause of temperance, let them, in future, be more consistent;—let them show their *faith* by their *works*. For, notwithstanding they are the first to fulminate anathemas against all dram-drinkers and whiskey-makers; yet, in an election, they will conspire against a Methodist candidate of the first talents and moral worth in the country, and vote for an habitual drunkard, a liar, a defrauder, and a whore-monger! Wonderful infatuation! strange delusion! But what better can we expect of persons born and raised in the *Dismal Swamp* of Calvinian decrees? O hypocrisy! thou brat of hell, how I hate thee! You mingle in all society—but you are particularly fond of *temperance* societies! You deck your visage in smiles and dimples, and affect friendship for the purpose of your hate! But your smile is the smile of deception; the poison of asps is under your tongue, cursing and bitterness follow in your train, and your feet are swift to do works of mischief. There is treachery in the affected meekness of your eyes; your honied words are but as drops of liquid fire, and your whispers of kindness and moderation, as the grotesque howling of the fierce hyena, that thirsts for blood! I must close, though in pursuing this subject, “hills on hills, and Alps on Alps arise.”

As it respects the *Baptists*, they are, in the general, avowed enemies to the temperance reformation. Poor creatures! they are, at best, about a century behind the march of mind, and their dynasty is unpopular. Besides, *custom* seems to have given both preachers and members of this denomination, a license to diversify, and give zest to a perpetual round of drunkenness. Hence, they will church Priest or Levite, for the sin of joining the temperance society!

In conclusion, those of every name, who sneer at the formation of temperance societies, by contemptuously calling them “cold water combinations,” betray a lightness of spirit incompatible with the sober earnestness with which the friends of humanity have attempted to check the progress of an evil of such magnitude as is the hydra of intemperance. Let all come up to the help of the Lord against the mighty; and let the reformation be thoroughly pursued until intemperate living of all sorts and sizes, in *doctrines* and *practice*, in eating, sleeping, dressing, and the employment of *time*, find no

apologist, nor refuge in the sanctuary of God, either among ministers or people.

And reader, while you and I live, may the consideration of having lived temperate afford us abiding joy; and when we close our eyes upon the world, to sleep the sleep of death, may the same consideration compose us; and when the morning of eternal day breaks in upon the universe, may our hopes be realized, in full and blissful fruition, for the Redeemer's sake.—Amen.

CHAPTER XIV.

THE AMERICAN COLONIZATION SOCIETY—ITS RISE AND PROGRESS—THE SUBJECT OF SLAVERY CONSIDERED.

THIS society was instituted in the city of Washington, in 1816. The colony at Liberia, extends along the western coast of Africa, a distance of about 280 miles in length, and from about 20 to 30 miles inland. It contains now about 3,000 colonists. They have Methodist, Baptist, and Presbyterian missionaries there, all of whom have houses of worship, and organized churches. Five years of preliminary operations were requisite for surveying the coast—propitiating the natives—and selecting the most eligible site. Numerous agents were subsequently employed—ships chartered—the coast cleared—schools, factories, hospitals, churches, government buildings and dwellings erected—and the many expenses requisite were defrayed, &c. &c. As early as the year 1777, Mr. Jefferson formed a plan for colonizing the free colored population of the United States. The particulars of his plan I have not been able to obtain. In the year 1787, Dr. Thornton, of Washington, formed a plan for the same purpose. In the year 1800, Mr. Monroe, then governor of the state of Virginia, endeavored through the President of the United States, to obtain from the powers of Europe possessed of colonies on the coast of Africa, an asylum to which our emancipated negroes might be sent. In December, 1816, at which time this society was formed, a considerable number of citizens, very nearly all slave holders, convened at Washington, to take the subject into consideration. Long debates ensued. Henry Clay, John Randolph, of Roanoke, and various other powerful orators, addressed the meeting in support of the plan. More recently, there have been legislative

proceedings in favor of the society, by Connecticut, New-Jersey, Kentucky, Delaware, Massachusetts, Virginia, Tennessee, Pennsylvania, Maryland and Indiana.—By the General Conference of the Methodist Episcopal church—And by the General Assembly of the Presbyterian church.

The colony has arrested the progress of the nefarious and accursed slave trade in its neighborhood; destroyed some slave factories, and liberated a number of slaves who were on the point of being transported across the Atlantic, subject to all the horrors of the passage, and, if they escaped with life, to the horrors of perpetual slavery; and there cannot be a doubt that at no distant period the trade will be annihilated on the whole of the western coast of Africa.

This colony, besides other benefits it hopes to confer on Africa, is expected to exert a powerful influence against the slave trade. The colony has already done much, and will do vastly more, for the suppression of this atrocious trade. Notwithstanding the efforts of the chief maritime powers of Europe, and those of the United States, to suppress this traffic, there were, from two towns, Muney and Pangas, 352 cargoes of slaves taken, during the year 1831.

The slave trade was commenced by the Portuguese, as early as the year 1454; and the whole number of slaves exported from Africa since that period, is estimated at 20,000,000!! And the cruelties attending this trade are probably greater now than at any former period. Such is the merciless treatment of the slaves, that no fancy can picture the horrors of the voyage. Crowded together so as not to have the power to move—linked one to the other by the leg—never unfettered while life remains, or till the iron shall have fretted the flesh almost to the bone—forced under a low deck—breathing an atmosphere the most putrid and pestilential—with little food and less water—at the same time, subject to the most severe punishment, at the caprice of the brute or demon who may command the vessel. The blood boils in my veins while I write; I dare not pursue the subject any further.

Soil and climate of Liberia.—The soil is not exceeded for fertility, or productiveness, when properly cultivated, by any soil in the world. The hills and plains are covered with perpetual verdure. The productions of the soil go on throughout the year. The natives of Liberia, know nothing about winter. The natives raise more produce than they can consume, and frequently more than they can sell.

The true character of the African climate, is not understood in other countries. Its inhabitants are as robust, to say the

least, as healthy, and as long lived, as those of any other country.

Nothing like an epidemic has ever appeared in the colony—nor can we learn, that the calamity of a sweeping sickness ever yet existed in this part of the world. But the change from a temperate to a tropical climate, is a great one—too great not to effect the health, more or less—and in the case of old people, and quite young persons, it often causes death. In the first settlement of this colony, want of good houses, great fatigues, irregular mode of living, &c. on the part of the colonists, greatly helped the other causes of sickness, which prevailed so extensively, and caused such great mortality. But those days have gone by. Seldom, if ever does a person die, from the middle and southern states, from the change of climate.

Commerce and productions.—The commerce of Liberia, though in its infancy, is nevertheless respectable, and is annually increasing. A trading company has been formed at Monrovia, the metropolis of the colony. The port of Monrovia, is seldom clear of European and American vessels, loading and unloading. The *imports* consist of an assortment of the productions of Europe, the West Indies and America. The *exports* are rice, palm oil, ivory, tortoise shell, dye wood, gold, hides, wax, and coffee. Coffee and cotton grow spontaneously. Indigo and the sugar cane succeed, and will be cultivated to great advantage. The timber of Liberia is various and durable, and well adapted to building. Camwood, as it is called, is abundant, and mahogany grows at the cape, in great abundance.

In a word, in no respect scarcely, is Liberia surpassed by any country in the world. And there is not, I verily believe, another benevolent enterprize on earth, so well calculated to secure the favorable opinion and enlist the hearty good will of ALL MEN, as this is, when its objects and bearings are fully understood.

“From Greenland’s icy mountains,
From India’s coral strand,
Where Afric’s sunny fountains,
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from errors’ chain.”

But the anti-slavery and abolition societies of the Northern and Eastern states, in their mad zeal to improve the condition of the slave population of this country, are like to injure,

seriously, the American Colonization Society. Also, the society was injured by, in 1833, appointing a Presbyterian clergyman, governor of the colony. And although this parson was removed from office, at the request of the other denominations who had missionaries there, still, himself and his brethren, are desirous to have the whole management of the colony. With the Presbyterians it is, and always has been, bell-weather or no sheep. And if ever the benevolent scheme of this society is defeated, I will venture to predict that *Presbyterianism* will defeat it.

Certain clerical incendiaries, of the Presbyterian order, natives of New-England, falsely called philanthropists, are now busily engaged in lecturing upon the immediate emancipation of the *Southern States*.

I am not a slave holder, and I pray God I never may be. I lament the evils of slavery as much as any other man, but I deprecate most sincerely the idea of immediate or sudden emancipation, as I am well aware that it tends to the murder and robbery of thousands of the slave holders, and the absolute starvation of even a greater number of the emancipated slaves.

The reader will not regard me as denying the truth of the proposition which asserts that slavery is an evil, and a great evil at that, and an evil which, by the bye, is condemned by the law of God, and ought not to be sanctioned by any who regard the Bible as a true history of God. To prove slavery an evil, as it exists in the United States, is quite an easy task; but to tell how that evil can be remedied, without at the same time, injuring both the white and black population of our country, is a question, the satisfactory adjustment of which, I readily confess, will require a better head and heart than mine, or those possessed by these emancipating preachers, who are continually bawling out *set your negroes free!*

Unenviable as is the condition of the slave, however wretched and forlorn as are his prospects, feeble as is the thread by which he holds all earthly joys, his condition is infinitely better than that of the free man of color, in any state or territory in the Union. The most miserable class of beings in these United States, is that class usually called *free negroes*. See them wronged, abused, and driven, by unprincipled white folks, from pillow to post. Look at the many privations and sufferings which they are forced to endure, and how the cloud of cheerless gloom obscures from them the sun of prosperity; while, dispirited and faint, they creep into their huts of poverty, and share with their weep-

ing babes, the cup of unmingled wretchedness! And this is what is called freedom! A perfect mock of every thing like freedom! That the free colored population in this country, therefore, labor under the most oppressive disadvantages, which their *merely nominal freedom* can by no means counterbalance, is too obvious to admit of doubt. I waive all enquiry whether this be right or wrong. I speak of things as they *are*—not as they might, or *ought* to be. They are cut off from the most remote chance of amalgamation with the white population, by feelings or prejudices, call them what you will. Their associations are, and must of necessity be, chiefly with slaves. Their right of *suffrage* gives them no political influence, and they are entirely excluded from any weight in our public councils. No merit, no services, no talents can ever elevate a man of color to a level with a white man, in this country.

I have neither time, or the disposition at present, to draw a comparison between the situation of the slaves of the Western states, and the laboring peasantry at the North, or in the manufacturing states, but I really believe that, if such a comparison were made, the situation of the slaves, in at least some of the western states, would be found in many respects preferable. Not only so, but the situation of many white people here among us, is far worse than that of the slaves owned by some men—by good masters. Let those, therefore, who have slaves, feed, clothe, and work them well, and teach them the fear of God; or if they choose, emancipate them and send them to the coast of Africa, where, I humbly trust, under the fostering care of heaven, the slaves of this country will all, one day, find a calm and welcome retreat from the cares and vicissitudes of bondage.

“Waft, waft, ye winds the story,
And you, ye waters roll,
'Till like a sea of glory,
It spreads from pole to pole;
'Till o'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.”



PART II.

Being a particular notice, of the representations, publicly and officially given by the Presbyterian ministers, of the moral and religious state of particular sections of our country, and the character and worth which are attached to the ministers of other churches.

CHAPTER I.

WESTERN VIRGINIA A MORAL WASTE!

THE statements made from time to time in our country, by the Presbyterian clergy, respecting its destitution in regard to spiritual instruction, as I have frequently had occasion to remark, must have an injurious effect, and produce in time, a reaction, which the authors of those erroneous statements themselves will ultimately very much deprecate. It was in an unguarded moment, and at an evil hour when, with a view to awaken the attention of the community to the importance of religious enterprises, it was proclaimed by these men, in pamphlets and periodical publications, and from the pulpit, both at home and abroad, that two thirds of the American people were entirely destitute of religious instruction.

The Presbyterians, when making the statement, thereby annihilating all other denominations but their own, little thought of the use which was to be made of it abroad—that those false and slanderous representations would be quoted by our enemies on the other side of the Atlantic to prove the *heathenish* state of America. Such, however, is the fact, as appears from a series of letters addressed to the bishop of London, by the Rev. Calvin Colton, an American Presbyterian, now (1834) in England, and a correspondent of the *New York Observer*, written with a view to correct the misstatements of the Bishop and others on this very subject.—And is it not as mortifying as it is true, to find that those British authors are borne out in their erroneous calculations of the religious condition of the United States by an appeal to the Presbyterian clergy residing therein? When we have said, and solemnly certified, under our own hand and seal, that “we are a nation of rogues and villains,” we ought not,

and indeed, in justice, we cannot think hard of others for repeating the charge. But, may we not hope, that these circumstances will teach a useful lesson to those who may hereafter write or speak on those subjects, for the edification of our British neighbors?

The epithets heathen, savage, and barbarians, were first applied by one nation of people to that of another, I believe, shortly after Noah's posterity had dispersed, and not long after the confusion of tongues. These necessarily divided families or tribes, settling in different countries, and in different directions, soon adopted different modes of living, acting, worshiping, &c.; and some of them thinking themselves superior to others, (like the Presbyterians now are by other denominations) began to dub others with the epithets *heathen*, *pagan*, &c.; and consequently, they charged them with being the wretched and forlorn inhabitants of *moral wastes*. But more of this in its proper place.

From the Home Missionary for February, 1830, the following letter is taken, written by the Rev. THOMAS A. OGDEN, of the Presbyterian church.

“Abingdon, Va. Dec. 9, 1830.

It is now eighteen months since I came to this place. It is indeed a *waste* and *barren* part of our country. In this county, which has a population of from 12 to 14,000, there are only two preachers of the Presbyterian denomination besides myself, unless you reckon Mr. M'Intire, who preaches only a third or fourth part of his time in this county. But when you go out of this county and travel *North*, you may go 150 or 200 miles without meeting a single preacher of our denomination. A *few* Methodists are to be found in the distance, but not a *single* EDUCATED clergyman.

I think I do not exaggerate when I say, if you except *Illinois*, you cannot find in any state east of the Mississippi, an equal extent of territory as *utterly destitute*.”

What a gloomy description of Abingdon and of the county of Washington, in the Ancient Dominion! But is it not over wrought? Yes. Mr. Ogden has not even intimated in the above letter, that there were even ministers or church members of any other denomination in Abingdon, but leaves the reader to infer that the care of the whole population devolved upon *himself* and the *three* Presbyterian ministers to whom he alludes. True, he does condescend to say that, in the vast extent of country *north* of Abingdon, “a *FEW*

Methodists are to be found," but then, "not a *single* EDUCATED clergyman." If it may in truth be said of Abingdon, that it is a "waste and barren part of our country," the same may be said of any village, town or city, in the Union. It then contained about 1000 inhabitants, and for intelligence, respectful attention to the Gospel, and high respectability of character, would have borne, and will still bear honorable comparison with any town Mr. Ogden was ever *allowed* to read a little sermon in! The Holston Annual Conference of the Methodist church, had, even at that date, been as often as *twice* debtors to the hospitality of its citizens; and the Presbyterian Synod had also partaken of the like hospitality.

And in addition to the Presbyterian church, there was then, a commodious Methodist church in Abingdon, attended by a large worshipping assembly, the Rev. S. Patton, a pious, useful, and talented stationed preacher, Rev. E. F. Sevier, an "educated" presiding elder, an eminent local preacher, and between 150 and 200 church members. That there was such a church I am certain, for I aided in making it commodious, with my plane, hand-saw, hammer, &c.

In the county of Washington, even at the date of Mr. Ogden's letter, the Methodists had fourteen meeting houses, twenty-four places of regular preaching, seven local and two travelling preachers, and nearly 900 church members. And any of these preachers, local or travelling, could, in point of preaching talents, shine Mr. Ogden into the shades.

I was partially acquainted with brother Ogden; and on a particular occasion in Abingdon, which I never can forget. In company with the Rev. John Heninger, we dined together; and Mr. Ogden had scarcely greased his mouth with the victuals set before him, till I discovered he was one of those men *who thought more highly of himself than he ought to have thought*. And as *learned* as Mr. Ogden professed to be, I know very well, that under his labors, this "waste and barren part of our country" was by no means reclaimed and made to blossom as the rose.

At a synodical meeting, held in Athens, Tenn. in the fall of 1830, in the presence of several hundred persons, the Rev. George Painter, of Wythe county, Va. (in relation to the moral and religious condition of Western Virginia,) made a statement to this effect:—"We are in the midst of a people, many of whom are enemies to God, and where there is but little interest felt in a sacramental meeting when appointed."

The Rev. Mr. McIntyre, to whom Mr. Ogden alludes in his letter, followed Mr. Painter and said:—"The prospects of

religion in several counties in Western Virginia, are quite gloomy and distressing."

In the Hiwassee and Athens Gazette, of the 28th of October, 1830, published just at the close of this synodical meeting, in a narrative of religion and pastoral letter to the churches, I find the following sentence: "The cause of temperance, as reported by two of our remote brethren, [alluding to Painter and McIntyre] wears a totally different aspect. Temperance societies are not. Drinking is a matter of *universal indulgence!!!* Drunkenness stalks abroad with unblushing effrontery, tramples down the dearest rights of social life, and stifles the finest sensibilities of the soul!"

This same Mr. McIntyre, wrote a similar account of the moral condition of this country to Dr. Ely, for publication in the Philadelphian; and after it had appeared in this paper, it was copied into the Telegraph and Visitor, a Presbyterian paper published in Richmond, Virginia. The following brief extracts are taken from the Richmond paper:—"There are eight counties here (Western Va.) TOTALLY DESTITUTE of the regular ministrations of the Gospel."

Mr. McIntyre then goes on to say, "this moral waste has neither *money, food, nor RAIMENT*, to present the missionary!!"

Now, the "eight counties" to which this reverend gentleman alludes, are the counties of Wythe, Washington, Russell, Scott, Lee, Tazewell, Giles and Grayson. Well, as it regards Methodist labors in seven of these counties (not including Lee) there were, at that time, thirteen travelling preachers and forty local preachers; 3,199 whites, and 481 colored members in full connection. In Lee, there were, at that time, two travelling and several local preachers, of the Methodist order, with several hundred church members.

And yet, parson McIntyre, a huge mass of self-conceit, would ride through this country, with all these facts staring him in the face, and sing as he went:

*These servile sons of Ham,
Seize as the purchase of thy blood;
Let all these heathen know thy name,
And turn from Idols to the living God!
These blind Virginians convert,
And shine into their pagan hearts;
That they their rights may now assert,
And from their Idols soon depart!
O Lord! in mercy, smile upon these hills,
I pray with gold, the people's pockets fill,
For they have "neither money, food nor raiment" Lord,
To aid the missionary, or the Gospel word!*

But, there seems to have been no *money* in Western Virginia, in the days of Mr. McIntyre; and the "pressure in the money market" seems to have distressed him as much or more, than the removal of the "public deposits" from the Bank of the United States did, the good people of Boston and Philadelphia. I have long since known that Solomon says, "money answers all things"—but I never knew before, that it would answer the *end* and supply the *place* of an Almighty Saviour. But is it true, that the people of Western Virginia were, in those days, or at any other period of their lives, destitute of food and raiment? It is not true. Western Virginia is the land of my nativity;—there I have ploughed and hoed corn:—there I have seen the people dressed comfortable, fashionable and fine; and so far as "food" is concerned, I do know, that they have corn, wheat, rye, oats, bacon, beef, butter, cheese and potatoes, in great abundance. And these, by the bye, are the very articles for which Christ died, according to Hopkinsian Calvinism. So that, if there were no other proof of this country abounding with all these good things, we have sufficient proof of it, in an express article of the Hopkinsian creed, which says, although Christ only purchased eternal life for the ELECT; yet, He purchased "*temporal blessings* for all mankind"—such as are named in the above list. And this same parson McIntyre, as I am informed, seeing that Christ adorned and beautified the marriage life and ceremony with his presence, in Cana of Galilee, and that the same is commended of St. Paul to be honorable among all men, has, in this "land of *Nod*, on the east of Eden" taken to "himself a wife;" and he is now, no doubt, feasting on the rich bounties, purchased by the Saviour, for *reprobates*! May he long live to enjoy this "feast of marrow and fat things!"

CHAPTER II.

KENTUCKY, ALMOST DESTITUTE.

THE following paragraph, giving an account of the lost and ruined condition of Kentucky, is taken from the "Visitor and Telegraph," a Presbyterian paper published in Richmond, Va., for 1829:

•The editor of the Home Missionary says, that recent communications

assure him, "that there are in Kentucky not far from 600,000 inhabitants, and the whole supply of Presbyterian ministers is only about *fifty*; and these, it is said, are one fourth of the whole number of ministers, of all denominations, in the state. It is therefore estimated that 400,000 souls in Kentucky, are destitute of the stated administrations of the gospel,—while multitudes seldom hear the voice of a Christian minister of any kind." "This," says a correspondent, "will be seen to be the true state of things, when you reflect that a strip of country, beginning at Maysville, on the north of the state, running with the road through Paris, Lexington, and Danville, and terminating at the Rolling Fork, below Lebanon, a distance of about 130 miles, and embracing a space of 15 miles on each side of the road, includes nearly three fourths of all our ministers, and perhaps half of all others in the state."

REMARKS.—Far be it from me to represent any part of our country to be better than it really is. It is not denied that there are many destitute places to be found—fields of missionary labor for devoted preachers of every denomination—but I am desirous to know if it is proper, if it is correct to describe as a field "destitute of the stated administrations of the gospel"—a barren waste—where "multitudes seldom hear the voice of a Christian minister"—places, where the Gospel is regularly preached, and its ordinances administered by faithful men; and where the people are attentive *hearers*, and many of them attentive *doers* of the word? What! only *one hundred and fifty* ministers, exclusive of the Presbyterian clergy, in Kentucky, and as many as 400,000 souls destitute of the stated administrations of the Gospel! This statement is now, and was when first made, *wholly untrue*. There were in Kentucky, at that time, near 400 effective—if you please, "competent" Methodist ministers, travelling and local;—and from the annual report of the Baptist tract society, of the same year, it appears there were 270 Baptist ministers; beside a number of ministers belonging to other denominations. And if there had been no preachers there of other denominations, I may safely say, there were no populated sections of 10 miles square in the whole state, in which the Gospel was not preached weekly, and its ordinances regularly administered by Methodist preachers.

Thus, we witness, constantly, with regret and surprise, the long continued impositions practised by Presbyterian clergymen, upon those abroad, by false statements with regard to the religious destitution of the south and west; and this too, at the expense of the feelings and character of ministers of other denominations, and the religious character of the people. And although Methodist preachers need not to ask letters of commendation from Presbyterians—their epistle being written in the hearts of thousands, known and read of all men;

still they are tired of hearing this exclusive claim to ministerial character and usefulness, and the self-confident assumption of "competent"—and "efficient"—and "regular" ministers on the part of the Presbyterian clergymen, as set forth in their letters and reports. And as I am a sort of poet at times, I would enquire of these self-styled orthodox gentry:—

Where is thy greatness now? forgotten! gone!

Thy superiority, scatter'd in the dust of time,

And the bright sun, that once upon you shone,

Has located his glory in a different clime.

My object in re-publishing the letters and reports of Presbyterian missionaries, with subjoined remarks, is to subserve the cause of truth, and at the same time, to teach the authors of those letters and reports, the salutary lesson not to suffer their zeal to get too much the start of their knowledge, nor their veracity to halt too far behind both. Therefore, the next chapter will be written on the subject of the moral desolations in the Province of Canada, as set forth by two Presbyterian ministers in the city of New-York. For it seems that not only the valley of the Mississippi is a moral waste, in their estimation, but every other section of the globe, where these men do not reign without a rival. In one word, from the reports of home missionaries in the employment of the Presbyterian church, it appears, that *Presbyterian* clergymen alone, have been called of God to preach the Gospel in these United States.

CHAPTER III.

"THE PROVINCE OF UPPER CANADA IS A GREAT MORAL WASTE."

THE above sentence occurs twice in the New-York Evangelist, for August, 1831, in two recommendations from two reverend Presbyterians of the city of New-York, in which they urge the claims of Mr. Cary, an agent sent by the Presbytery of Upper Canada to solicit *pecuniary aid* in behalf of a theological seminary, then in contemplation for that province. One of these gentlemen, in urging the claims of Upper Canada, or his kindred spirits of that province, in their determination to establish a seminary of learning there, actually goes on to say, "this seminary is comparatively the ONLY HOPE under God." That it is right to establish semin-

aries of learning in Canada, and in every state and territory in the Union, will not, I think, be denied by any one; but that Upper Canada should be represented as "a great moral waste," in order to effect this most desirable object is wicked, and it is what facts and the real state of things will not warrant. That there are many ungodly sinners in Upper Canada, and many soul-destroying errors which need to be plucked up, I have no doubt; but I happen to have such means of information, as to enable me to know that in Upper Canada, for the last thirty-five years, there have been as powerful, and, in proportion to the number of the inhabitants, as extensive revivals of religion, as have been witnessed any where else; and within seven or eight years past the success of the missions under the care of the Methodist conference in Canada, has truly astonished every one who has impartially beheld them. Gentlemen, this over-stating business is not the best way to do good. Reader, it cannot now be done as formerly, as you very well know, without an exposure. It must be obvious, that the want of accuracy and candor, manifested in so many communications on the moral condition of our country, not only excites a prejudice among us injurious to the usefulness of those sent out to labor as missionaries, but creates a false impression abroad.

The population of Upper Canada, in 1831, did not much exceed 100,000 souls. Among these there were not less than 10,000 belonging to the Methodist Episcopal church, or about one tenth of the whole population, according to the minutes of said church. Add to these the Baptists, the Menonists, the Scotch and English Presbyterians, and the members of the Church of England, and it will be found that the province is not one "great moral waste," as these libellers have represented it, unless they intended to be understood, which was no doubt the case, that all were morally destitute who were not favored with the ministrations of the Presbytery of Upper Canada. One of the gentlemen does, indeed, assume the position that a "faithful Gospel ministry" cannot be secured "without a theological seminary!" If this position be correct, then indeed was Upper Canada in a most deplorable state, for no such institution existed there, and therefore no "faithful Gospel ministry."—But it seems from an article that appeared in a Canada paper, soon after these libellous publications reached there, that the people of that Province, who had sat under what they considered a "faithful gospel ministry" for more than thirty years, did not relish these things so well.

To be brief, so far as different portions of our population are dependant on Presbyterian ministers for a supply of their religious wants, their condition is truly deplorable, and if left without help from ministers of other denominations, they may in truth be called "great moral wastes!" For, first, but few of them have the *disposition* to feed the wandering sheep without high wages; and next, still fewer of them have the *gifts and graces* to do so. Happily for many, however, so far as Methodism is concerned, there is, in its admirable economy, an adaptiveness to the various local habitations and religious wants of every class of society. Methodist preachers generally, like the venerable founder of Methodism, John Wesley, say, in answer to those who trouble them "*the world is my parish.*" Before I close this chapter, however, I will just remark, that the government of Canada, some time previous to 1831, had established a college at York, the capitol of Upper Canada, and that the Methodists had for some time been pursuing measures for the establishment of a literary institution, to be located at Coberg, in the District of Lancaster. And where is there a scope of country, having no greater population than that of *Upper Canada*, where more than two colleges can be found? Alas! this enables us to account for the poor little Presbytery of Upper Canada, having sent Mr. Cary out on this begging expedition. The Presbyterians, where ever they are found, like Pompey and Cesar of old, can neither bear an equal or a superior!

CHAPTER IV.

DELAWARE COUNTY, IN NEW-YORK, A GREAT MORAL WASTE.

THE following letter, written at Delhi, Delaware county, New-York, is from the pen of a Presbyterian clergyman, and in the summer of 1831, was published in the Delaware Gazette, the Western Recorder, the New-York Evangelist, and the Vermont Chronicle.

"DEAR SIR—Permit me, through the Recorder, to acknowledge the displays and triumphs of the grace of God in the village of Delhi, the shire town of Delaware county. Until within a few months, the influence of *infidelity* upon the population of *this place*, both in its naked form of the last century, and under its varying specious garbs of the present day, had not probably *a parallel in the State!* The Bi

ble and its institutions were treated with very GENERAL CONTEMPT; and their influence was *almost* WHOLLY banished from the people! The name of God and of his dear Son, were openly reviled and blasphemed, by men of the most commanding influence, and the highest standing in the place. Some FEEBLE EFFORTS had *repeatedly* been made to raise the Redeemer's standard on this ground, but with *no apparent success*, till some time in the course of last winter, when, under the missionary labors of Rev. S. G. Orton, the Holy Spirit gently distilled its influences, and a *few* were brought to yield their hearts to God.

In April last, a four days meeting was held, which was attended with very happy effects. At that time a *church* was organized, and the banner of the gospel was set up in the name of the Lord. At the April meeting, a county Sunday School Union was formed, and efficient measures were adopted, to extend the benefits of Bible instruction to all the youth of the county. The whole amount of good done cannot be fully estimated, until the disclosures of the judgment day. The little sacramental host of God's elect in Delhi, need the prayers and aid of their brethren, in their present struggle to build a house for the public worship of God, and to establish among them the STATED preaching of the gospel. It devolves upon them to hold up the banner of the cross, on perhaps, THE BOLDEST RAMPART OF THE KINGDOM OF DARKNESS IN OUR STATE. May the great Head of the Church sustain them in the effort, and to him shall be all the glory.

Yours, &c.

L."

REMARKS.—In a moral point of view, the enterprising mind of man, cannot conceive of a race of beings, being in a more deplorable state, than this letter writer represents the inhabitants of Delaware county to have been, in the summer of 1831. Nor is the penetration of an Odipus, at all necessary, to enable the reader to determine, whether the above is a portrait drawn by a faithful artist, or a hideous caricature having existence only in a distempered imagination, or the splenic effusions of mortified vanity and self-conceit. From reading Mr. L's letter, a person unacquainted with Delhi, would suppose that it was peopled with a gang of Atheists, superstitious Hindoos, or degraded Hottentots, who led lives corresponding with their professions, and that none but "feeble" efforts had been made to effect a reformation, all of which proved entirely unavailing until the arrival of Mr. Orton, and his brother L. who (potent men!) soon battered down the boldest "rampart of the kingdom of darkness in the State,"

and established the "sacramental host of God's elect." The article in question, is a foul libel on the citizens of Delhi and its vicinity, and its being from the pen of a clergyman is no extenuation of the offence: rather it aggravates and greatly increases the guilt.

What excuse can be offered for this flagrant outrage, committed against the "rampart" of common sense, by this our brother L? I hope some better one than that he wrote for the Western Recorder, or the meridian of Utica, for effect abroad. If there be any portion of the great commercial State, where the people have been favored with line upon line, and precept upon precept, here a little, and there a great deal, that portion is Delaware county. The march of religious improvement in that county, for a number years past, has been rapid, constant and onward. The Delaware County Bible Society, reported at its anniversary in July, 1830, that every family in the county was supplied with a copy of the scriptures. They then had not only a county Temperance Society there, which would compare advantageously with any in the State, but a *village* temperance society was formed there in the spring of 1829, and was in a very flourishing state in 1831, which to Mr. L. ought to have been evidence of a reformation in morals, removed in some small degree from heathenism!

The Methodists, who are by far the most numerous denomination in that county, had long enjoyed "stated" preaching. Indeed a revival had already commenced among them which numbered some ten or a dozen converts, before these reverend gentlemen assumed spiritual dictation over the village. The Episcopalians had a house of worship in Delhi before these men had paid the place this pastoral visit, and had organized a congregation in the place several years before they built said house. Both the Methodists and Episcopalians, had flourishing Sabbath schools there, even before they had learned that the Lord had certainly made such men as Messrs. Orton and L. The doctrines of the Methodist and Episcopal churches had long been *honestly* stated by the preachers; no unpopular tenets were kept in reserve; no garbled account of a Confession of Faith was insidiously held out as a lure to decoy the ignorant and inexperienced. Under the ministry of these men, the people were not shocked with irreverent and blasphemous expressions, or disgusted with the capers of a harlequin. They heard no virulent denunciations of individuals, or of particular creeds, under the garb of supplications to the throne of grace which has long since become a

characteristic of the unfledged clergymen of the Presbyterian order.

That the spirit of intolerance which has long been exhibiting his frightful visage among the Calvinistic churches generally, may take his departure without shedding any more of his *Bohon Upas* influence; that charity without which religion is worse than vanity, may fill the hearts of all professors, at least to a tolerable extent, and that Heaven's blessing may descend upon the other religious societies in Delhi, as well as on Mr. L's "sacramental host of God's elect," is the sincere prayer and ardent desire of the writer of this chapter.

CHAPTER V.

"FIVE MILLIONS OF PEOPLE IN THE UNITED STATES, ARE STILL WITHOUT A PREACHED GOSPEL."

THE above declaration was made before several hundreds of the good citizens of Cincinnati, in November 1832, on the Lord's day, in the second Presbyterian church in that city, by the Rev. Mr. Peters, the Secretary of the Home Missionary Society. Mr. Peters also went on to state, that "In the United States, containing thirteen millions, there are but eight thousand ministers of all denominations." Again: This Rev. Secretary said, "Six years ago there were but *three* ministers of the gospel in the State of Illinois, at present there are but *thirty*, and *twenty-six* of them were sent out by the Home Missionary Society." He then added, "Six years ago there were but *three* ministers in Missouri, now there are but *twenty*, and *sixteen* of them were sent by the same society." Now, the Rev. Timothy Flint, of the Presbyterian church, somewhere in the neighborhood of the time Mr. Peters says there were but three ministers in Illinois, wrote from that State to a Presbyterian editor of New York, declaring that there was but *one* minister in the State! Which of these slanderous parsons are we to believe? The above contradiction reminds me of an occurrence I once witnessed. At a synodical meeting in East Tennessee, where the Presbyterian clergy, one by one, were giving the most appalling accounts of the desolations of our country. Dr. Coffin, then of Knoxville, remarked in substance as follows: "I am not pastor of any regular church, owing to the relation I sustain to the East

Tennessee College; but from my knowledge of Knoxville and its vicinity, I am prepared to say, that much harmony and brotherly love prevails among the citizens, and the cause of God is prospering."

The Rev. Mr. Foster, of the same place, came forward next, who, being absent when the old Doctor made his statement, and not knowing what had been said, remarked, in direct opposition to him: "Wickedness and party spirit prevail to a very great extent in Knoxville!" Well, said I to myself, this is strange work! Upon leaving the place, said I to an Attorney of my acquaintance,—when you lawyers have a difficult cause on hand, and a number of *sorry* witnesses to examine, I am told you usually get them out behind the house and drill them, or learn them all to tell the same story. With a significant smile he replied, "the like has been done, and I think those preachers ought to have come to a similar understanding likewise." But to return. At the time Mr. Peters disgorged himself in Cincinnati, there were about fifty travelling Methodist preachers in Illinois,—there were forty-six in the Missouri Conference; and there were many local preachers who had emigrated to, and been raised up in those States, besides the many Baptists, and Cumberland Presbyterian ministers, preachers of the United Brethren, &c. &c. Now Mr. Peters, where do your five millions of heathen live? Surely not in North America. But what do these gentlemen understand by the terms heathen and heathenism? What countries are known as heathen among the inhabitants of Protestant Christendom in Europe or America? I answer, those countries that are not under the influence of the gospel. Those countries where other religions than that of the christian prevail; where *idols*, the work of men's hands, are objects of worship; such as Turkey in Europe and Asia, China, Japan, Persia and Africa. These are heathen countries, and the worship of idols, brother Peters, is the heathen mark. Did ever a Presbyterian missionary, during his peregrinations in the West, find any persons bowing down to a god of their own make? I think not; unless they were some of the most stupid of the Western Indians.

Once again: The Rev. Thomas A. Morris of the Methodist Episcopal Church, at present the editor of the *Western Christian Advocate*, was present in Cincinnati, and heard Mr. Peters utter these most appalling religious statistics that ever came to the ears of a civilized people; and Mr. Morris immediately exposed the Secretary, through the columns of the *Christian Advocate and Journal*. Well, the burst of in-

dignation soon became so great, that Mr. Leavitt, the editor of the New York Evangelist, and a near neighbor of Mr. P's, came out and said, "we do not know who T. A. Morris is, but we do *assuredly know*, that brother Peters never made any such statements as above represented." To this Mr. Morris replied with the following certificates, which put an end to the controversy.

"We do hereby certify, that we were at the second Presbyterian church and heard the sermon referred to by Rev. T. A. Morris, dated Nov. 27, 1832; and we do recollect that the stranger, calling himself the secretary of the Home Missionary society, did make the statements marked as quotations by Mr. Morris, and more especially those in reference to the number of ministers in Illinois and Missouri, and that he did not qualify the expressions by either *prefixing* or *affixing* any terms to refer the members to any one church.

JAMES SHARP,
J. JORDON.

Cincinnati, Jan. 23, 1833."

"We also were present and heard the sermon above referred to, and do certify that the Rev. Mr. Peters not only made *such* statements, but we believe the *identical* statements given by Mr. Morris.

JAMES ARMSTRONG,
DAVID WHITCOMB.

Jan. 23, 1833."

In conclusion. By the last census of 1830, the population of the United States was 12,866,020. From the best authenticated documents for 1833, as collected from the official reports of the respective denominations, (not including the Roman Catholics) it appears that there are 17,000 preachers in the United States, even supposing the local preachers of the Methodist church, not to number more than 5,000. In the valley of the Mississippi as it is called, there were, in 1833, as many as 22 religious papers, having in all 35,500 subscribers. And in this, I have not reckoned the Catholic papers. In addition to the religious papers published in the valley, I ought to add, that many thousands of those published in the East, are circulated here. There are several political papers in the West, which also publish much religious intelligence. There are also, a great many literary and scientific publications in the west, and most of them too, have quite an extensive circulation. And now, candid reader, I ask you, is the western country a heathen country? I am sorry to see such highly exceptionable features, in the major-

ity of the reports of the Presbyterian missionaries. I allude to the *sectarian* rule by which the moral character of a people is estimated, and to the want of that friendly and respectful feeling to which ministers of other denominations are entitled—at least, for their work's sake. After mustering up all the charity I am master of, I cannot resist the belief that, the object of the writers, is not to look out the *truly* destitute and supply *them* with the means of grace, but to find the people who are without a *Presbyterian* ministry; and that, in their opinion, wherever *Presbyterian* ministers are not sufficiently numerous to supply the *whole* population,—*there* the people are in the “region and shadow of death!” Verily, verily, I say unto all such, the kingdom of Heaven consists not in lies and falsehoods, *but in righteousness, peace, truth, fair dealing, and joy in the Holy Ghost.*

These are strange times in which we live! Had our unworthy brother Peters, given us this doleful account of some land inhabited by savage tribes—some remote heathen nation—some place where Juggernaut and other sanguinary idols are worshiped, then might we have read the account with deep interest. This brother Peters, I suppose, is one of the many dear youths who are so spontaneously produced by the red sand stone mountains of Connecticut river, between Northampton and Massachusetts, and all that country near the south line of Vermont! The geology, geography, climate, inhabitants, together with the animal and vegetable productions of all that country, are quite favorable to the growth of such missionaries; and also to wooden nutmegs, wooden hams, and improved patent clocks!

And how very benevolent they are, in that they condescend graciously, to crowd to the “Great West,” and to labor and toil among the most vile and rude—the most loose, unchaste, immodest, off-scouring of the whole earth! Surely, if there be merit in *works* they will not lose their reward! What! men lose their reward, who, by their zeal, and talents, and lofty erudition, through thick and thin, have sustained the honors, and promoted the vital good of christianity, among such a vast tribe of untutored savages, as inhabit the valley of the Mississippi! No, really, they shall be so blessed in this life, that it may be said of them, “they sat down to eat and drink, and rose up to play;” and should they neglect to repent, as they in all probability will, in the life to come, they shall be *blessed* with everlasting destruction!

Lastly: Upon the authority of these filthy little missionaries, the Presbyterian prints to the East, all unite in represent-

ing the western people as one vast tribe of ferocious and untutored wanderers—nay, savages, even the rudest of nature's children, having their dwelling places west of the Allegany mountains; and where, as in the republic of Sparta, theft, instead of being execrated as a crime, is dignified into an art, and an accomplishment, and on that footing even admitted into their system of education! These men and editors, supposing that we do not even possess a single vestige of a moral regimen—that we are even destitute of the theology of *conscience*; and that, with the fierceness and frenzy of a Cataline, or the rage and fury of a Nero, we traverse the hills and valleys; or that we like the natives of Hindostan, assemble with delight around the agonies of a human sacrifice;—supposing this to be our state I say, they light down among us, richly laden with the inconsistencies of Calvinism, and endowed with prophetic vision, so as to behold, among the yet undiscovered secrets of futurity, the certain doom of the *reprobates*, and the equally certain joys of the *elect*!

And if the doctrines they preach to us be true, the conclusion is inevitable, that we are under the government of a malignant and unrighteous God, at once the patron of vice and the persecutor of virtue. From the soul-damning influence of such doctrines, good Lord deliver, even us poor barbarians of the west!



CHAPTER VI.

THE STATE OF INDIANA A GREAT MORAL WASTE.

IN the Home Missionary, for September, 1833, I find a communication from the pen of the Rev. Moses H. Wilder, agent of the American Tract Society, written from Jefferson county, Indiana, and headed, "WIDE FIELDS TO BE OCCUPIED!" Mr. W. after making some preliminary remarks, and after speaking of his extensive tour through this state, and of the many things which come under his observation, politely adds: "There is a missionary field situated between Fort Wayne and Logansport, which is of first importance. A town, Huntington, is springing up on the Wabash, 24 miles from Fort Wayne, on the line of the canal, which is destined soon to be a town of some importance. In one direction there is no *Presbyterian* preacher within sixty miles. There is *one* at Fort Wayne, twenty-four miles, and with

these two exceptions there is NO PREACHER IN THAT WHOLE QUARTER OF THE STATE!!”

Our *tract distributor*, after hardening his heart, and resisting the Spirit, till he had acquired fortitude to pen the above libel, gently proceeds: “A faithful and devoted missionary would do more there now in one year, than he would be able to do in four, if it is left to be *run over with errors* until that time.”

After speaking of the destitute condition of Jefferson, Elkheart, and Porte counties, he proceeds:—“St. Josephs county lies next to the preceding, and *now* has but three or four Presbyterians in the county—it may be considered the *strong hold of infidelity*.”

And in winding up his doleful story, he adds:—“These places are all of them important, but the two last are most encouraging on account of *support*!”

REMARKS.—To say nothing of the *religious* condition of the state of Indiana, I am safe in saying that, as it respects the *face of the country*, and the *soil and productions*, every thing is inviting. It is agreeably diversified with swelling eminences and fertile plains. There are no elevations which even deserve the name of mountains. The hills, though frequent, swell gently, are of a deep, rich soil, and well adapted for the production of *grain*; though the same soil will scarcely *sprout* Calvinism. The flat or bottom lands, as they are called, on this much talked of Wabash, are remarkably fertile. The productions are wheat, oats, barley, rye, Indian corn, hemp and flax; and either of the two last named articles, would answer very well to *hang* a worthless little missionary with. On this same Wabash, the maple affords a supply of sugar, and the salt springs an abundance of salt. Coal is also found in great plenty on this river. With coal, the good sisters of Indiana can cook the missionary’s victuals—with salt they can season the same,—and with their maple-sugar they can sweeten his coffee, as they generally do;—and the missionary in turn, can go off and basely slander them for their hospitality.

But I will now call the attention of the reader, to the moral condition of this state. And first, what is called the Indiana Conference by the Methodists, does not even include all of the state of Indiana, a small part being embraced in the Illinois Conference. Still, at the very time our unfortunate brother Wilder published this *wild* report, there were, in the Indiana Conference, 19,853 whites, and 182 colored members in the Methodist church. There were, at the same time, 62

travelling preachers, and a number of respectable local preachers; besides a number of Baptists, and other denominations. Yet, because *Presbyterianism* will not bud and blossom there, the hospitable people of the state, must in mass, be published to the world, as really not knowing the God who made them. Surely a depravity, a blight, a torpor has come over the state of Indiana, comparable to sleep, to disease, and to death!

Much has been said and written, in defence of the morals of the west, and ably too. Nor can the great truth be too frequently or forcibly repeated, that, the moral and religious condition of no country under the sun, has been more basely slandered, than that of the far-famed valley of the Mississippi. However, in despite of all that can be said or done, the Presbyterian clergy, continue to characterize the western people as an ignorant, semi-savage, and a licentious set, wholly lost to the beauties of literature, science, and moral elevation of character! I say again, too long has it been customary with these men to represent the "Great Valley," as but one grade removed from barbarianism, and in point of moral cultivation a perfect *waste*, with the exception of here and there in places, "like angel's visits, few and far between," a highly favored spot, "on account of support," upon which some benignant *son of piety and science*, some hot headed zealot, or missionary from a theological seminary, has compassionately and heroically condescended to shed a few of the rays which so brilliantly illuminate the more highly favored region towards the rising sun! The remainder of this immense valley, with its already vast and rapidly increasing population, is to be viewed as one dark scene of moral desolation—the blackness of darkness, bordering on the region of the shadow of death! In a word, the western people, are a people "stricken, smitten of God and afflicted." No houses for the worship of God—no Sabbath schools—no Bible classes—no catechism meetings!—All is dark and void, as when "God said let there be light, and there was light!" Gloom, horror, death, are every where seen; before, behind, all around, desolation spreads its wing, and death hurls his poisonous arrows, fast and thick! Yes, verily, when these men first enter a neighborhood or state, an impervious blackness to finite splendor broods over the people, and eternal darkness would ultimately enshroud them, were it not that, "light and immortality" beam forth through them, and pierce the dense clouds of their dark horizon! How great the desolations of

a country, where *Presbyterianism* is not the religion of the day!

In this respect, we of the west have been, and are still, most grossly abused, and scandalously traduced, in that we are represented as being almost a blank in creation—a dark spot on the map of God's universe! Although we have some "giants" in eloquence, and some "mighty men," we are said to abound in savage virtues; and every attempt is made to deprive us of the credit of these productions, as if it were impossible for any thing of excellence to be raised in our soil, unless cultivated by the genius of Presbyterian, Congregational, or Hopkinsian missionaries!

For these futile jackalls, who, during the long hard winters of the North, sit perched up in the chimney corner of some theological seminary, snuffing the delicious fumes of the mushroom; or dabbling in a dish of salmagundi; or, dozing over a Latin primer, to sally out into the west in the spring and summer seasons, to enlighten the inhabitants thereof, is too intolerable to be borne with any longer. It is the business of these men, such as I have just been describing, to produce where they go, religious revivals, or as they are sometimes called "awakenings." Descriptions of these revivals, are regularly trumpeted forth to the world through their periodicals, in the manner already described. The method of bringing about these "awakenings" is about this:—Some one or more of these dear youths, who, as he says, has left his daddy's house, and come all the way here, "for the good of souls," assembles the people together—lectures them awhile—gets them on an *anxious bench*—tells them they are great sinners, and that Christ is a great Saviour, &c. &c. Finally, some of these anxious "submit," or acknowledge that they feel quite miserable, and are willing to pay "tithes of mint, anise, and cumin;" when lo! as the fruits of such a meeting, so many "hopeful subjects" are said to have been "added to the church!" To all who willingly "submit," to both their doctrines and calls for money; and who at the same time, confess that they are "wretched, and miserable, and poor, and blind, and naked," these good little Samaritans will kindly say, "thy sins which are many, are all forgiven!" But refuse to listen to these inspired missionaries, to whom "it is given to know the mysteries of the kingdom of God," and they will forthwith publish a monthly report saying, they have been among a people "which hath devils long time, and wear no clothes, neither abode in any house, but in the tombs!" Nay verily, when they find they are not like to be successful, they will

publish an appointment in your neighborhood or village, for a f-a-r-e-w-e-l-l sermon! And like the "children sitting in the market-place, and calling one to another," they will say, "we have *pip*ed unto you, and ye have not danced; we have mourned to you, and ye have not wept!" And as they go they sing:—

"In vain, with lavish kindness,
The gifts of God are strown,
These heathen in their blindness,
Bow down to stock and stone."

But is this darkness that might be felt—this mid-night darkness that seems congealed to substance, that covers our minds, and casts on all our faculties a night-mare, or a torpid lethargy like that of death, what they are really laboring to drive away? No indeed. They want a little money for the Sunday School, Bible, Tract, or Missionary Society. And how readily they can quote such passages as the following: "*Give*, and it shall be given unto you: good measure, pressed down, and shaken together, and running over!" Truly did the Saviour of men say: "for of the abundance of the *heart* the mouth speaketh."

CHAPTER VII.

ARKANSAS TERRITORY A GREAT MORAL WASTE.

IN a communication from the pen of A. W. Lyon, of Pope county, in Arkansas, bearing date Sept. 1833, and having for its caption "A GREAT FIELD FOR LABORERS," I find a most appalling account of the desolations of that section. This communication is found in the Home Missionary, and was addressed to the managers of that society, requesting them to send out help, &c.

After representing the principal parts of the territory, as wholly destitute of the means of grace, the writer acknowledges, though seemingly with reluctance: "Other parts of the territory are not altogether destitute of the Gospel ordinances, and churches of other denominations."

He proceeds: "And SOME of their clergymen are doing good; but many of them are so utterly deficient, both in MENTAL and MORAL qualifications, that it would be well for the cause of *truth* and *righteousness*, if they were *any thing* rather than *preachers of the Gospel!*"

Again: "If, in the fields of labor for your missionaries, you give the preference to the *most destitute*, I am sure that your society will not longer overlook this territory." And in order to stimulate the board to *immediate* action, the writer further remarks:—"In extent, Arkansas ranks among the largest states in the Union, and it is destined, at no distant day, to become a populous member of the confederacy!"

Once more: In presenting motives to influence the board to take possession of this "great field" at once, he says:—"At the last session of congress, a bill was passed, authorizing the governor of this territory to sell 12,800 acres of choice land, to commence an institution which is to form the *nucleus* of a college. *This institution will be committed to the hands of almost any individuals who are on the ground and capable of conducting it!!!*"

REMARKS.—How contradictory these men are! Mr. Lyon admits the ministers of "other denominations" to be "*clergymen*," and that they are "doing good," notwithstanding they are "utterly deficient, both in *mental* and *moral* qualifications!"

As it respects the moral advantages of this territory, it is true, it does not vie with the middle and eastern states, nor even the western states; yet the Methodists, Cumberland, and Baptists, are tolerably numerous; and as to the number of "clergymen," belonging to these "other denominations," the writer himself admits there are "many." He, at the same time admits, "the Presbyterian church has but *two* labourers" there. In a territory which is "destined, at no distant day, to become a popular member of the confederacy," to find but *two* Presbyterian ministers, I would suppose, is a source of very great affliction indeed. Ah brother Lyon! could you not say in the language of the little song, "*this is that that grieves me?*" I am personally acquainted with several Methodist preachers in the territory of Arkansas, and I *do know*, they are both able and ready, at all times, to defend the "cause of truth and righteousness," and to oppose with success, the doctrines of the Presbyterian church. Alas! this is the reason why they are so "deficient both in mental and moral qualifications." But Presbyterian ministers, fresh from their theological seminaries, where they are manufactured by the dozen and exported for domestic missions, as fast as the cry of "moral wastes," and "destitute regions," can supply them with suitable outfits, must commence the discharge of their ministerial functions by denouncing the ministers of all other denominations as "utterly deficient, both in

mental and moral qualifications!" hoping to induce others to believe, no doubt, that they who thus censure the *illiteracy* of others, are indeed learned themselves.

And yet, how few of these men of learning, so called, understand Hebrew, Latin or Greek! Nay, how few of them are correct English scholars! Many of them are unacquainted with the plain rules of grammar. In numbers, they frequently join the singular and the plural together, and confound the masculine with the feminine gender, and seldom use the proper tense. Desire one of them to tell you the English of the first paragraph that occurs in one of Plato's dialogues. Give one of them an epistle of Tully, or a satire in Virgil or Persius, and you *stall* him. But let them tell the story, and they are perfect in the Latin, Greek, Hebrew, French, Arabic, Turkish, Coptic, Syriac, German, Arminian, Illyrican, Bohemian and English languages! These are the only men, let them tell the story, who are at all versed in the higher branches of mathematical and mechanical science, or know any thing about physical astronomy! Presbyterian ministers alone, have ascertained that like causes will produce like effects!—*They* are the inventors of the science which compares and identifies the laws of motion?—*They* are the men to measure the magnitude and distance of the sun and planets!—*They* have discovered that the action and reaction of matter are equal and contrary, and that the moon must attract the earth with an equal and contrary force!—*They* have discovered that on account of the reciprocal action of matter, the stability of the system depends on the intensity of the *primitive momentum* of the planets!—*They* have discovered what number of years are requisite for the major axis of the earth's orbit to accomplish a siderial revolution!—*They* have learned that the revolutions of the satellites about Jupiter are precisely similar to those about the sun!—and *they alone* have learned that, the greatness of the compression of Jupiter's spheroid is in consequence of his rapid rotation! And now, with all this knowledge, how do they figure in the pulpit? Why, verily, after much labor and groaning to get started, on they go, reading from a dead *note book*, to a mixed multitude, and that with a manner, too, as dead as the devil (who always attends church) could wish it. Is it not a shame, to say the least of it, that a man in congress, or in a court of justice, will speak hours to the purpose, and often in support of a doubtful point, without a note book; and yet, a minister of the Gospel, who has the range of three worlds, heaven, earth, and hell, with all the sublime doctrines

of the Bible at his finger ends, can't speak forty-five or fifty minutes, without a little paper book held up as an *extinguisher* between his eyes and the eyes of his hearers. Were I a Presbyterian priest, I would commit my papers to the flames, and determine to be second to none, were it only for the *honor of the profession*.

CHAPTER VIII.

MISSOURI A MORAL WASTE.

THE New-York Evangelist, of Nov. 1833, contains a communication over the signature of "A. T." giving a most distressing account of the moral and religious condition of the state of Missouri. From this rare production I will give some extracts. The writer, from both the matter and manner of his communication, appears to be a Presbyterian clergyman, as usual; and it is very obvious, from his having concealed his proper name, that he anticipated a reply to his libellous publication. After giving an account of a very powerful camp-meeting, held at Doctor Nelson's camp-ground, where the writer seems to have been in attendance, with "others" of his "brethren," he proceeds as follows: "Here are a few thousand souls scattered over a wide extent of country. *No* meeting houses, *no* organized societies by whose influence sinners may be brought under the influence of *truth*; a common meeting will gather few; men who have *long lived destitute* of the REGULAR ordinances of the Gospel, must have something more than a common neighborhood meeting to induce them to leave their business and their pleasures; the novelty, the interest manifested on such occasions as I have specified, induces many to go. Thus at a camp-meeting they come 10, 20, 30, and even 50 miles." His Holiness, the reverend A. T., then closes with the following soul-cheering intelligence:—"two or three hundred have been converted round in Doctor Nelson's neighborhood, in this way, the three past years."

REMARKS.—Truly, Doctor Nelson seems to have scattered salvation, in this benighted region, as from angel's wings! Or, as says the poet, he seems to

"Blow rock and mountain rampart round,
Till glory echoes back the sound!"

But the Doctor's "two or three hundred" converts, it

seems, are the only followers Christ has in all this "wide extent of country." I know this Dr. Nelson, and have heard him preach; he was always an enthusiast, and was always upon some extreme. As, however, his labors have been so abundantly blessed in the meridian of Boon's lick, "the three past years," there is reason to suppose he has less acrimony in his composition now, than when he aided in editing and publishing the Calvinistic Magazine.

But I shall say nothing more of Dr. N., nor of his brother A. T. since the communication of the latter, and not the person of either of the men, is the subject of my review.

Poor Missouri! you are an anomaly of wickedness, of gain, unlawful, reckless, unrelenting and polluted deeds; while your inhabitants are a set of dark, oblique, marble-faced, savage-featured beings, whose only employment in this world is, to oppose God, and the spread of his Gospel!

Although the soil and climate of Missouri is very rich, and handsomely adapted to the culture of wheat, maize, hemp tobacco, cattle, hogs, horses, deer, turkeys, sheep, buffaloes and elks, yet, the same soil and climate, will scarcely *sprout* Calvinism. The coldness of the climate cannot be the cause of this, for it has been ascertained by actual experiment, that a cold, or an unusually frigid climate suits the poisonous plant best. For instance, let a man travel into the ice-bound regions of Maine, the frozen regions of Russia, or the more moderate plains of Geneva, and before he is aware of it, he will find himself coming to the conclusion that, "*whatever is, is right!*" It must be, then, that the good sense of the people of Missouri, obscures from the seeds of Calvinism, as fast as they are sown, the sun of prosperity, and causes them to pine away and die, before they even sprout.

Query: Were those "two or three hundred" souls converted under the preaching of the Arminian or Calvinistic doctrines? Surely not under the preaching of Calvinism: For I will venture to say, that the bare preaching of Calvinistic doctrines never did, nor never will produce a revival. It is only when Calvinistic ministers lay aside their distinguishing tenets, and become inconsistent, that is, when their preaching is at variance with their peculiar doctrines, that they do any good.

What! the preaching of *Calvinism* produce a revival? What is there in this doctrine calculated to excite volitions in a sinner to seek eternal life? Nothing at all. But there is
 v thing in the doctrine, necessary to make men deists and
 . When, therefore, the ministers of this order go forth

to hold a camp-meeting, or to do good, they find it most *expedient* to bear the Methodist armour.

It appears from the minutes of the Missouri Conference, for 1833, that there are 52 of our Mounted Rangers,—otherwise circuit preachers there, besides a number of local preachers; and as to our membership, we have 6,103 whites, 756 colored, and 339 Indians. Besides, the Cumberland Presbyterians and Free Will Baptists, are tolerably numerous in Missouri.

In conclusion: Over the whole continent of America, from the eastern extremity of Maine, to the wide-spread and luxuriant plains of Florida—from the towering heights of the Allegany, to the extreme western plains of Louisiana—from the shores of the Atlantic ocean, to the Rocky mountains beyond the Mississippi, there is scarcely the dwelling of a white man, or free negro, that has escaped these Presbyterian agents and missionaries:—bidden or unbidden, welcome or unwelcome, these religious mendicants have entered. On the whole inhabited face of this continent, reader, name, if you can, the dwelling, from the proud tall mansion of the city, to the thatched hut of poverty, or of the forest, whose inmates have not been teased for money, to “evangelize the world.” With these people, priest and levite, press, pulpit, altar and sacrament, high place and low place, “public walks and private ways,” have all been put in requisition for the attainment of more of the mammon of unrighteousness. And besides these, the fire side, the nursery, and pillow, have been made places of assignment, that in the endearment of caresses, the children, the wife, the husband, the servant, and the master, might be induced to contribute their hard earnings, which other means had failed to obtain. These religious *beggars*, and sanctimonious pretenders to extraordinary piety, are as importunate too, as the celebrated beggar of London; and they are becoming almost as numerous as the *beg hards* who sprang up in Europe, sometime in the thirteenth century. They make the cotemporaries of the old apostles to say, *we need all your wealth!* Did the apostles of *Christ*, like the apostles of Calvin, Hopkins, & co. *bawl money! money! money!* and pretend that *money* was necessary to convert the world? Did Christ tell his disciples to *bawl and beg* of every man they met, in his name, for *money* to enable them to save souls? If he did, then these men are justifiable, and can bring precept and example to authorise their proceedings. But, if Christ never gave such directions, these men are wrong. Christ told his disciples, “provide neither *gold*, nor

silver, nor brass, in your purses," &c. evidently meaning that the success of his Gospel did not depend upon these helps. But modern Presbyterian disciples and apostles, are continually bawling *money! money! money!* O for the *money!* Like the daughters of the horseleech, their cry is, *give! give! give!* At a common sacramental meeting, here at home, they lift from three to four collections. They are the most *shameless beggars* the world ever produced. Money is the *aurora borealis* of their religion! O Saviour! where are thy followers straying to?

But to leave money out of the account, it is hard, to say the least of it, that these fit subjects for the *Magdalene Asylum*, should be palmed on the community for preachers of the Gospel. If some of them were exhorters in the Methodist church, they would be silenced, solely too, on the ground of *incompetency!* In a course of desultory reading, I recollect to have seen it stated, that when Frederick, king of Prussia, proclaimed his new code of laws, it rendered lawyers unnecessary; and a large body of them memorialized his majesty, praying for relief; and enquiring what they were to do? In reply, the king is said to have returned this laconic answer:—"Such as are tall enough may enlist for grenadiers, and the shortest will do for drummers and fifers." Reader, the application is easy.

CHAPTER IX.

ANDERSON COUNTY, IN EAST TENNESSEE, A GREAT MORAL WASTE.

THE Home Missionary, for 1833, contains a communication from the pen of the REV. JESSE WIMPY, on the subject of moral desolations, having the following bold sentence for its frontispiece:—"HOW TO BUILD CHURCHES AMONG THE DESITUTE IN TENNESSEE!" Mr. Wimpy says, "I was directed to this place in the providence of God, by the fact, that an *aged lady*, a member of the *Presbyterian church*, resides in this part of the country! It is her ardent desire, that the *Gospel* may be preached to them; and her *connexions* will, at least, (observe his grammar) not discountenance!! I have *at last succeeded* in getting the people in *one place* to make some *effort* (in numbers, he joins the singular and the plural

together!) to provide a place for preaching. All the provisions consist in what is called *a shed!*"

Our missionary next proceeds to inform the people towards the rising sun, what he had accomplished among "the destitute in Tennessee"—"In this place (Anderson county) I have organized a Sabbath school and a Bible class of *thirteen members*, and might have had a number more, if they had been *able to read!!* At this place (the *shed* in Anderson county!) I held a four day's meeting, including the third Sabbath of July. Several of my brethren come to assist. There was much feeling, and a few *hopeful* conversions." In conclusion, Mr. W. says, that in another settlement, the people had "promised to build *a shed*," if he would only preach to them, &c.

REMARKS.—With this man Wimpy, I have had a partial acquaintance, since the spring of 1828, at which time, and for years afterwards, he resided in Maryville, the grand emporium of Hopkinsian science; where, in the character of a "poor, indigent, pious young man for the ministry," he both ate bread and wore clothes, he did not obtain by the sweat of his brow. In the first place, however, he was a member of the Methodist church, in the Tellico circuit, and applied for a license either to preach or exhort; but in the judgement of the proper authorities of said church, he was thought not to possess either *gifts* or *graces* for the work; whereupon he became displeased, and as I am informed, joined the Hopkinsians. And subsequent events have proven that this opinion of the man was correct. For his skull was so impenetrably thick, and his perceptive powers so extremely dull, that he had to spend well nigh eight years in the seminary, before he even acquired a smattering knowledge of some two or three of the sciences. In the fall of 1829, I published a small pamphlet, in which I represented the president of this seminary, as setting over a nest, warming and stirring his eggs, and hatching out *preachers*.

Soon after this pamphlet had appeared, I was called on by some of my friends to explain why it was that Wimpy was so long hatching: I replied that he was a sort of *goose-egg*, and that he would require longer time, &c. Twelve months after this, it was discovered, that there were still no symptoms of his springing into life, whereupon a shrewd old man remarked, "Wimpy must be a *wooden* goose-egg!" After so long a time, however, he came forth, "as one born out of due time," though he is still a goslin, and in point of intellect, both "faint and feeble." He weighs somewhere between

two and three hundred pounds!—has a quantity of beef above his eye-brows—his head being somewhat less than a straw bee-gum,—and well nigh as red as a woodpeckers; while he moves about with all the vivacity of an old work steer! If he possessed less *longitude*, and a little more *latitude*, he would form a perfect *spheriod*! Or if his *circumference* were greater, so as to make his system a homogeneous sphere without rotation, then its attraction on bodies at its *surface*, would be every where the same; and could he then be suspended in open space, beyond the influence of other attractive bodies, he would play for ever, thereby forming the *perpetual motion*! But alas for parson Wimpy! his abdominal rotundity and corpulent dimensions are such, as to for ever prevent his being a proper subject for the investigations of philosophy, or the dissertations of science.

I attended a Methodist camp-meeting in Anderson county, a few weeks after this quarterly report was made out, and although gross darkness covered the people, and the youngsters were not able to read, yet, Mr. W. was trying to “take to himself a wife.” Really, the reaction and consecutive fever of matrimony, even then, among those heathens, had produced quite a morbid phenomenon in his case. But these little missionaries all have the “premonitory symptoms” of matrimony—others of them are in that state called the *incipient collapse*; while others are *convalescent*. In a word, there are none of them but what have “good desires” on the subject of matrimony; and a large majority of them are daily seeking an opportunity to “put forth a holy choice!” This same Anderson county, is one of the *thirteen counties* in Tennessee, which, a few years ago, were publicly declared to be destitute of the means of grace, by the president of the seminary at Maryville. This county, to my own knowledge is entirely destitute of *Presbyterianism*; though the Methodists and Baptists, who are quite numerous there, supply this deficiency.

But no tongue can utter, no pencil can paint, no imagination conceive the horrid wickedness which the holy eyes of God, daily and nightly see perpetrated in those sections where Presbyterianism is not the *ism* of the day! Thus, heaven-daring profanity, the open violation of the Sabbath, abominable licentiousness, gambling, vicious amusements, dishonesty, violence, ignorance, and beastly intemperance, are continually murdering the souls and bodies of thousands, in the most moral and enlightened parts of America, because the inhabitants to a man, won’t bow to the image and superscription the

Presbyterians have set up! And to cap the climax, *Methodism*, at once the legitimate offspring and prolific parent of these and all other crimes, has shot far and wide its deadly roots among the inhabitants! For with these men, as is evident from the foregoing chapters, *Methodism* and *moral wastes* are synonymous terms. Gentlemen, cease your lying and slandering, and in future, seek our aid. Misrepresentation you have tried in vain. Methodism has too firm a hold upon the understandings and affections of the people, for you to succeed to any extent without enlisting its influence in your favor. The people will believe their own senses sooner than they will the scribblings of such as slander them. I hardly dare trust myself to pursue this subject. Praying the Great Head of the church, to direct you, reader, to the best and safest results, I remain yours in the kingdom and patience of Christ.

CHAPTER X.

STAWBERRY PLAINS, JEFFERSON COUNTY, EAST TENNESSEE, A MORAL WASTE.

IN the "Initial and Telegraph," for August, 1833, a political paper published in New-Market, I find an account of a three day's meeting held by the Rev. JAMES H. GASS, a Hopkinsian minister, and the regular pastor of the Hopkin-sian church at Strawberry Plains. Mr. Gass headed his communications thus, "GREAT REVIVAL!" and after some preliminaries goes on to say: "*This part of the Lord's moral vineyard, which has long been shrouded with the shroud of MORAL DEATH, and over which the WITHERING VENGEANCE of the Almighty God was hanging, has BEGAN to revive!*"

Almost the next sentence is—"This MORAL WILDERNESS and SOLITARY PLACE seems to be glad!!" And again: "*The BARREN WASTE has recently been visited!!!*"

This meeting, which lasted several days and nights together, would have continued longer it seems, but says Mr. Gass, "having *no assistance* the meeting had of course to come to a close." Speaking of the high state of feeling while HE was preaching, he says, "never have I seen so general and simultaneous a feeling, as was at that time—it was truly as on the day of Pentecost, under the preaching of *Peter!*" Once

more: In relation to the prayer meetings he had held in this neighborhood, and also its moral destitution, &c. he remarks: "I held a prayer meeting at Mr. Douglass's, which was the FIRST RELIGIOUS MEETING EVER HELD AT THAT HOUSE!"

REMARKS.—This communication I have again and again read, and with feelings of horror and repugnance too; and though I believe, I am possessed of the charity that "hopeth all things," yet, so far as Mr. Gass's "great revival" is concerned, I am destitute of that charity that "*believeth* all things." It has fallen to my lot, at this present time, (1834) to be travelling in charge of the Dandridge circuit, in the bounds of which this "Strawberry Plains' church" is situated; and I happen to know that there is a society of about forty Methodists there. Having read this article the third time, I withdrew the paper from my eye, and said to myself—where am I? I thought I was in the United States of America—I thought I was in *East Tennessee*. But that cannot be. This can be no other than Spain, Portugal, Italy, China, or degraded Africa! And again thought I, what *century* do I live in? I always thought that I lived in the glorious *nineteenth*. But I must have made a mistake of *nine* at least. This surely must be the *tenth* century, the darkest of the dark ages—called by historians the *midnight of time*! *This year*, this great prelate *James H. Gass*, in *Jefferson county*, caused such a *move* among the *savages* of this "*moral waste*," as has never been since the "day of Pentecost, under the preaching of *Peter*!" Are the keys of the kingdom in the care of this *successor of St. Peter*? If so, I would like to enjoy his approving smiles! Truly, a man unacquainted with the moral condition of *Jefferson county*, would suppose from the above history of a particular section of it, that a darkness broods over it as palpable as that of Egypt; and that its inhabitants are at least a half a century behind the march of mind; or, that they, like so many unpolished barbarians, are totally ignorant of the etiquette of fashionable life! In a subsequent number of this paper, our *apostle* continues his *revival intelligence*, in which he says *thirteen* persons were added to the church—all to use his own words, "*hopeful cases*!" Of this *lieutenant*, or *vicegerent* of St. Peter, I confess I know but little, and with him I have but little to do, since the communications and not Mr. Gass, are the subjects of my review; and yet, he *himself* makes so prominent a part of his two essays, that it would be unpardonable to withhold him a passing notice. In his first communication, in relation to *himself*, he uses the personal pronoun *I*, *eleven* times; and in the

second, speaking of his preaching, exhorting, praying, calling up the anxious, &c. he uses the pronoun *I* *fourteen* times. Thus *I* preached—*I* exhorted—*I* invited the anxious—*I* advised them so and so—*I* heard them say so and so—*I* never witnessed the like—*I* believe, &c. &c. To parse the different sentences in his communications syntactically, it will be seen that little else is necessary but to understand the first person singular, and to repeat the rule *eleven* times in the first, and *fourteen* times in the second, and a similar peculiarity, to a greater or less extent, in every respect, will be found to characterize every paragraph in his two letters. And it will be seen upon examination, that not merely the verbage, but the sentiment, is thus egotistic throughout.

Such hollow-headed arrogance, self-importance, and false insinuation, is enough to shock all who but superficially observe the same. The man when in the pulpit, or while passing to and fro in society, is said to exhibit a great deal of sheep-faced modesty, but when he writes, he exhibits an unusual degree of lion-headed impudence. Beside his frequent use of the pronoun *I*, *me*, *my*, *mine*, &c. too frequently occur to be worth estimating.

But as it respects the moral and religious condition of this section, there were, at the time these pieces were published, in the bounds of the circuit in which this church is situated, viz. the old Sulphur spring circuit, *twenty* local preachers, and about *twelve hundred* members in regular standing, in the Methodist church, besides several Baptist and Cumberland Presbyterian congregations. And in the neighborhood of this Mr. Douglass's, where our brother *Peter* says he held the *first religious meeting*," we had at that time, five societies, and regular circuit preaching at each place.

Beside, in the immediate vicinity of this famous revival region, though "solitary place," there were, even then, two Methodist preachers living, to wit, Messrs. Wilkerson and Stringfield, who in point of talents and usefulness, are not inferior to any two Hopkinsian preachers in East Tennessee. And yet, strange to relate, this is a "part of the Lord's moral vineyard, which has *long* been shrouded with the shroud of moral death!" But perhaps, brother *Peter* does not consider Methodist preachers "competent" ministers. No verily! Presbyterian ministers alone, are the analyzers of light, the inventors of fluxions, and the demonstrators of the theory of gravitation! They are literary stars of the first magnitude! They alone, constitute sytematic encyclopedias of all the learning and science in our country! Truly, when we are

among them, we are among spirits of another order. For the most of them wander in climes as remote, almost from science, as they do from the true doctrines of christianity. We should know where we are, as readily, by their superficial, but pompous pretensions; by their bewildered, but most confident scientific claims; by their insulting consciousness of superiority, and most flippant demands in all the learning of the day, as we do by their infuriated and bitter railings against the true doctrines of the Bible! Before this brother *Peter* of ours, issues his *Third General Epistle*, it is hoped, that like his *name-sake*, when the "great sheet knit at the four corners" was let down, "wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air," he will discover his error; and instead of again publishing to the world an account every way so "common and unclean," it is hoped, he will take his pen and write, "Of a truth I perceive that God is no respecter of persons." For I repeat, that an individual unacquainted with the real condition of Jefferson county, would suppose from Mr. Gass's account of a particular section thereof, that wickedness overspread the whole county, while it is full of thefts, covetousness, lasciviousness, and almost every species of crime.

Nay, verily, a strange reader could but suppose, that iniquity reigned unto death, uncontrolled, unchecked, and un-reproved!

In conclusion, I again say, the reports of these little missionaries are *every way false*—false by *suppression*—false by *denial*—false by *misrepresentation*. For, it is a principal in municipal law, that the *suppression* of truth is equivalent to the *expression* of falsehood; or as the law books say, "the former is more artful knavery." In Paley's System of Moral and Political Philosophy, the same sentiment is corroborated in strong language. And in the Bible we find the idea perfected. Should Mr. Gass or any of his friends, think proper to reply to the above, I ask no greater favor of him or them, than Pope did in his prayer:

"That mercy I to *others* show,
That mercy show to *me*."

CHAPTER XI.

THE MARYVILLE INTELLIGENCER *vs.* THE METHODIST CLERGY.

THE "Maryville Intelligencer," of Feb. 5, 1834, now called the *Millennial Trumpeter*, edited by the Rev. Mr. Hoyt, a Hopkinsian priest, contains some strictures on the *piety* and *qualifications* of the Methodist ministry, under the editorial head, which, from the circumstance of their being wholly uncalled for, I cannot permit to pass unnoticed. This Rev. Editor, in noticing what he calls an "urgent and eloquent appeal to the lay members of the Methodist church for the better support of their itinerant clergy," as contained in a Methodist paper he had received in exchange, says: "From this appeal it would appear that while the Discipline of that church allows but a small salary to their ministers, viz. \$100 to a young man and \$200 to a married man, with some further provisions for his family, yet little more than half of even that sum is, on an average, obtained by their ministers in Tennessee. What can be the cause? Without pretending to give a FULL ANSWER to this question, we shall propose a few enquiries for the consideration of ALL WHOM THEY MAY CONCERN! And first, may not the blame rest, in part, upon the MINISTERS THEMSELVES? Were ministers DEVOTED, and HUMBLE, and PRAYERFUL, as they should be; had they more of the ZEAL, and SELF-DENIAL, and LOVE, to their work, which characterized the primitive preachers of the gospel; were their constant PREACHING and daily DEPARTMENT such as to be a living comment on the apostle's declaration, *I seek not yours but you*, would they not, by thus gaining the confidence and affection of the community, be likely to receive a better support? Ought a minister who habitually indulges in levity, and never appears more in his element than when abusing his brethren of other denominations, to lay all the blame on the people if he *receives* (observe his grammar!) not a liberal support? We once heard of a minister, who, on being interrupted in his discourse, by the entrance of some PIOUS YOUNG MEN, of a different denomination, gave vent to his levity in something like the following speech, 'Be cooly, my boys, be cooly, you'r going to hear the gospel, and you don't often hear that.' This same preacher, in his public prayer, offered a petition for the *conversion* of the minister of the place who belonged to another denomination, and for the *conversion* of ALL the members of his church, which

prayer was responded to by the loud *Amen* of an elderly man present! Would such an one who thus trifles with sacred things have reason to complain, should some of his hearers feel reluctant to aid in his support? Have not some, prompted by their zeal for God, rushed into the ministry, with neither the TALENTS NOR INFORMATION necessary to make them useful? 'The laborer is worthy of his hire.' But he must be a laborer who UNDERSTANDS HIS WORK; 'a workman that needeth not to be ashamed;'—'thoroughly furnished;'—'able by SOUND doctrine both to exhort and convince the gainsayers;'—able to *read* his message, not *second-handed*, but in all ordinary cases, as it is written in the ORIGINAL;—able to go to the fountains of knowledge, and to bring to his aid *history* and *science* and a *disciplined mind*, as well as a *warm heart*!

"Do not some good ministers show more *respect* to the rich, 'to him that weareth gay clothing,' than to the 'poor man in vile raiment,' though 'rich in faith?' And by this 'respect of persons' diminish not only their usefulness, but their means of support?

"Again: Has there not been a culpable neglect in the *training* of new-converts? Have the many thousands, who have been received into the communion of the church, during the late revivals, been fully taught the importance of their *covenant* vows? Have they been taught that in covenanting to be the Lord's they solemnly vowed to *maintain* the ordinances of his house, and to hold ALL THEIR PROPERTY ready to be given up at the Lord's bidding? Have they been taught that it is as much their duty to *give* as to *pray*, and that if they neglect the former, the latter will but prove them *hypocrites*?"

REMARKS.—To criticise is, at best, an invidious and tiresome task, yet I have taken my pen in hand for that purpose, and Mr. Hoyt's remarks, in the *Intelligencer*, present themselves as fit subjects for criticism. First, in presenting plausible opinions to an intelligent community, I have ever thought, that either originality or sound doctrine was requisite. Now this far-famed editor, in my humble opinion, has no claim to either, unless inconsistency shall be allowed to pass for originality, and vague assertions for reason. Now as it regards this unpardonable insult, offered to "some pious young men," the truth is as follows: The writer of these strictures, was preaching in the house of Reuben L. Cates, in the town of Maryville, on the evening of the 25th of April, 1831, on the subject of *disinterested benevolence*; and about *midway* the

sermon, these "pious young men" commenced clearing up their throats, and shuffling their feet, when the preacher remarked:—"Keep cool boys, keep cool, we have come to preach you the *true* gospel, and that is what you are not accustomed to in *this* place."

As to the *piety* of these "young men," there were several of them, of the same gang, who, as is well known, used to rob Jack Freeman's water-melon patch! And if I am not sadly mistaken, there was one of the club present, who, but a few years before that, had been caught up stairs in the seminary, playing cards!! Now, if plundering water-melon patches by moon-light, playing cards, and sparking Hopkinsian girls, constitute "zeal, and self-denial, and love" for the "work" of the ministry, and entitle men to the appellation of ministers "thoroughly furnished;"—and such as are "able to bring to their aid history and science, and a disciplined mind as well as a warm heart," then indeed, are many of the students of Maryville, eminently qualified for the work of the ministry!

As to the prayer offered up for the minister of the place, and the members of his congregation, the *truth* is as follows: I passed through Maryville, early in the month of July, 1833, at which time, there was among the Hopkinsians, what they called "a revival;" and having made a proselyte of a Methodist member, a Hopkinsian lady of some note, had exultingly said, that they then had all the Methodists who were worth having; and that they intended soon, to have the old Methodist meeting house of that place, for Dr. Anderson to put his new crop of wheat in! To this, I replied, that I would return on Thursday week, and that if the people would attend at the Methodist church, at early candle light, I would thrash out the Doctor's wheat! Accordingly, I attended, accompanied by the Rev. Messrs. Cumming and Patton, the former, the presiding Elder of the Knoxville District, and the latter, the preacher in charge of the Maryville circuit. Well, we had a large audience, and among the rest, nearly all the "pious young men" of the place. In my "public prayer," before I read my text, I did "offer a petition" to the Lord, to continue and increase the revival then going on, till all the people and preachers of the place were soundly converted. I also "offered a petition" in these words: "Forbid Oh Lord! that the people of this place should any longer take the *shadow* for the *substance*, as they have been accustomed to do." But no exclusive reference was made to any particular minister. Nor did Mr. Cumming, the "elderly man" alluded to,

respond with a "loud amen;" though I have but little doubt that, both himself and Mr. Patton approved of the prayer; and I know it was "offered" in sincerity. Now is it not every way unjust, to misrepresent *facts* in relation to a certain man, and then to publish the narrative in such way, that every one who reads it, will fix suspicion on *that* man? Well might the awful voice of that well known writer and Christian, Bunyan, speak forth and say:

"O slander! thy envenom'd tongue
Concentrates all the malice of all fiends."

And the psalmist David, when peculiarly impressed with the transcending enormity of this aggravated sin, breaks out in a direct enquiry of "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?" The answer is from the Lord himself. He answers *negatively*, "He that *backbiteth* not with his tongue; (or pen) nor doeth evil to his neighbor, nor taketh up *a reproach* against his neighbor." The words backbite, and backbiter, are derived from the *Anglo-Saxon*, brother Hoyt, and in the expressive original, fully convey the treble sense of knavishness, cowardice, and brutality. For, certainly, he is a knave who would rob you of your good name; he is a coward that would speak evil of you in your absence, when he would not dare to do so in your presence; and only an ill-natured dog would fly at, and bite you while your face was turned from him. All these three ideas are conveyed to the mind, when we use the word—backbite; and they all meet in the detractor and calumniator, whether in church or state. This tongue is that of a knave, a coward and a dog. And I am sorry to say, that such *plants* are to be found in great abundance in the meridian of Maryville! But was there a blot in the copy of this famous prayer and reproof furnished for the *Intelligencer*? Or was the *blot* in the optics of its pious and truth-loving editor?

Again: I think the charge of a want of "talents" and of "information," on the part of the Methodist ministry, comes with quite an ill grace from the town of Maryville, and more especially when made by a Hopkinsian preacher. For, although Dr. Anderson, has been making preachers at the factory in that town, for a number of years past, and has never failed to iron, starch, and finish off, a half a dozen or more, annually; yet, I have never heard more than *two* of his make, who deserved even the *name* of preachers, though I have heard many of them *try* to preach. That *Anderson's* make of clergymen, cannot preach, is quite proverbial, throughout all East Tennessee.

I repeat, I have heard many of these "pious young men;" and I yet recollect, and never can forget the texts,—the conventicle act of countenance and features, sour aspect,—and voices naturally unpleasant, with Anderson's twang, and delivered at the same time, in the true "*down-east*" dialect, as says Maj. Downing. Oh! for the pen of a Smollett, or the pencil of a Hogarth! that I might imprint on paper, or fix on canvass, a true representation of both the *men*, and the *matter* and *manner* of their little *speeches*! Truly, as Downing says, they are "*genuine down-easters*!"

Only two months after the publication of this article, I was at a Presbytery in Maryville, and heard two of the "pious young men" of the place, undergo an examination, &c. &c. Doctor Anderson proposed the following sentence for them to parse: "This is the year one thousand eight hundred and thirty four." Well, they first took up the relative, then the verb, next the article, and next the noun, till they come to the "*one*," and lo! they could go no further without help! Exclaimed I to myself, gracious alive! is this "history and science?" It may not be amiss, just here, to add a few verses of poetry.

The seminary's justly fam'd,
For men of talents bright!
Her sons by title just, are nam'd,
The sons of science, sons of light!

The sons of science now arise!
To lighten this benighted land,
And mental darkness trembling flies,
Before this pious scientific band!

Then let the world with one loud voice,
Make hill and dale, and valley ring;
Let the exulting sun rejoice,
And planets in their courses sing!

They scorn all wealth and glittering gold,
They scorn the lustre silver gives;
And strange to say and to behold,
On charity's cold hand they live!

These are the men who are qualified for the work of the ministry, while the Methodist preachers "prompted by their zeal for God, have rushed into the ministry, with neither the talents nor the information necessary to make them useful!" I acknowledge the inability of the Methodist clergy in many things. They have not strength of mind to comprehend things that are not, and that never were; they cannot pene-

trate the thick cloud encircling the hidden counsels and secret will of God, as held by Calvin, Hopkins, & co.; they do not possess that skill in Geneva logic by which they can make it appear that twice five is not ten in France as well as in England; or that *all* means but a *part*; they have not the art of finding out God's *secret will*, which in every respect contradicts his *revealed will*; they cannot see how it is that God can be just, and yet, unconditionally *reprobate* the most of mankind to an eternal hell, without any reference to their own voluntary conduct. These things, I say, the capacities of Methodist preachers are too circumscribed to understand; but they have that which will, perhaps, equally recommend them to the American people—I mean such a sense of their weakness and deficiency as forbids their undertaking such hellish exploits.

But the reason why Methodist preachers are "*rushed* into the ministry" is, they are generally called of God to the work; and by the same authority, they are taught to believe, that the King's business requires haste. In this respect, the Presbyterian clergy have decidedly the advantage of them: that is to say, they are generally called by their *parents* and *guardians*, who, it seems, allow them to spend from five to eight years at a theological seminary, to make the necessary preparations; or to "bring to their aid history and science, and a disciplined mind."

But it is supposed by this clerical editor, that Methodist preachers are not "able by *sound* doctrine both to exhort and convince the gainsayers." *Sound* doctrine indeed! The Methodist doctrines which have been misrepresented and caricatured by a thousand slanderous tongues and pens, have at length become the most popular—otherwise "*sound*;" and the good sense of the community causing them to decide in their favor, *all other denominations* are trying to preach them. In doctrines, indeed, the Methodists have the happiness of a unanimity through the whole extent of their work, unexampled, perhaps, in almost any other denomination. At least, the Presbyterian church in the United States, does not afford an example of the kind. Since the system of divinity set forth by Dr. Hopkins, of Newport, R. I., which is not yet half a century, *Calvinism* has taken as many shades, and received as many modifications, as there are points of the compass. And, verily, in view of the conflicting interests of different theological seminaries and colleges, both among old school and new school Presbyterians, we are warranted in the belief that none of them will remain of the same opin-

ion more than six or twelve months together. What! have matters come to this that a man belonging to one of the many *prongs* of the Presbyterian church, cannot be trusted to keep his faith over a year at a time! We are giving quite a distressing account of the church in the nineteenth century, when we are compelled to say *her faith is not yet settled!*

Of a truth, I may say, Presbyterian preachers in this our day, "become all things to all men, if by any means they may gain some."

In fact, should we attempt to judge of their doctrines from their preaching, we would say of them, as Davy Crockett has said of politics in the United States:—"They do not keep in one way long enough to form any opinion about them." And from their refusing either to preach or publish their real sentiments, one would suppose they fully agree with Crockett in the following opinion:—"Written opinions often get mightily in a man's way sometimes, and his friends can manage his election to a better advantage without them." Indeed, I have often discovered, that a Hopkinsian priest could manage an *anxious person*, or one he wished to proselyte, much better without the Confession of Faith, than with it!

With respect to the Confession of Faith, during a revival, it is to a Presbyterian preacher, as Saul's armor was to David — *it will not fit!* And I have even heard of their getting some persons to join their church, by assuring them, that the General Assembly of the Presbyterian church was going to alter the Confession of Faith! What duplicity! I would heartily recommend the "sacramental host of God's elect," to adopt a creed, or system of faith, which fishermen, shepherds, and gatherers of sycamore fruit can understand and defend, better than their theological students, or even their doctors of divinity! But it is said, a minister should be "able to *read* his message, not *second-handed*, but, in all ordinary cases, as it is written in the *original*." That is to say, he should be "able," (as are the Presbyterian preachers generally) when he ascends the sacred desk, to draw from his pocket a long black roll in the form of a tobacco pouch) and having taken therefrom a little paper book, and having slipped it into his Bible, to "read" its contents to the people, "not *second-handed*," but as the same stands in the book from which he *borrowed* it! And yet, these dogmatical, supercilious, communicative, and shining pedants, who act thus, are held up to all other ministers as a model for them to go by! What a pity Homer, Horace, Virgil and Ovid, had not

lived in this age, that they might have enjoyed the learned counsel of these famous scholars!

Lord Chesterfield of England, as well as Professor Aristippus of Syracuse, (so far as polite learning is concerned) were both fools, when compared with the *beaux esprits* of our times! But alas! Presbyterian ministers too generally, take less pains to *be* polite and learned, than to *appear* so. Were they to take as much pains to *be* what they ought, as they do to disguise what they *are*, they might appear like *themselves*, without being at the trouble of any disguise at all. And this they ought to do, for no disguise can *conceal* merit, where it is, nor *feign* it, where it is not. And as proof of this, the common people have become unwilling to believe any longer, that the Presbyterian clergy are, as it were, nature's art of eloquence, handsomely epitomised, and fraught with infallible rules!

Once more: Mr. Hoyt says, some ministers "diminish not only their usefulness, but their means of support," by showing "more respect to the RICH," than to the "*poor* man in vile raiment." That *some* Methodist preachers, in *some instances*, have acted out this kind of partiality, there is but little room to doubt. At the same time, that this is, and always has been, a *common practice* with the Presbyterian clergy, is as evident as that two and two are four. And it is a little surprising, that a Presbyterian clergyman, knowing as he must, that himself and his clerical associates are so vulnerable on this point, would venture to touch the subject at all. They will take wealthy and influential men into their church, *according* to rule, *contrary* to rule, and *over the head* of every thing like rule. For instance, an honorable circuit Judge in East Tennessee, but a few years ago, remarked to a lawyer of his acquaintance, that he had determined to join the church, saying that he believed it would be of service to him, &c. His friend asked him what church he intended to join: his reply was, that he intended to join the Presbyterian church. O but, said the lawyer, they won't have you without religion, and you say you have none, therefore you will have to join the *Methodists*. But, said the Judge in reply, "*WE* (myself and the preacher,) *have arranged that matter!*" I will mention one other case. A certain kinky-headed, square-built, sour-looking, self-conceited little Hopkinsian preacher, who is now living on a fine farm in East Tennessee, which he obtained in a way that must forever sink him in the estimation of honest men, once requested a man of great wealth to walk out with him, and to converse

with him on the subject of religion, &c. &c. Well, having stepped aside, and having introduced the subject, the parson told the gentleman, he "*must* join the church, and join it *now*." But said the gentleman, "I have no religion, and the rules of your church don't allow of my joining without it." O said the parson, "*I'll fix that!*" This disgusted the man, and he turned off and left him, as he himself afterwards said. It is quite proverbial, that the Presbyterian ministry, in their intercourse with the rich and the great, in order to win their affections, and command their esteem, labor to set forth in bold relief, a suavity of manners, a placability of temper, and a sweetness of disposition!

Nor is this a mere studied desire to please only, but the spontaneous effect of their deceptive theology. These men are famed, throughout the entire limits of the Union, for their skulking, proselyting and electioneering manoeuvres! May kind heaven keep me from ever stooping so low! Let *me* rather say with the poet:—

"No glory I covet, nor riches I want,
Ambition is nothing to me;
The one thing I beg of kind Heaven to grant,
Is a mind *independent* and *FREE*."

In conclusion, our editor charges us as ministers, with a shameful neglect of duty, in that we have failed to teach the "many thousands who have been received into the church," that it "is as much their duty to *give* as to *pray*," &c. &c.

I confess very readily, that the Methodist clergy have neglected to instruct their people to this effect. First, they do not believe the doctrine; and next, the Presbyterians made an experiment in the matter in 1826, and it took so badly among the people, that we have never had fortitude to name it, if we even had the disposition at heart. The Presbyterian clergy, in 1826, throughout East Tennessee, introduced the *tithe-paying system*, and preached to the people, that the Mosaic law in relation to this subject, was never abrogated, and, that it was still binding on the community, to pay *one tenth* of all their income, for the support of religion. Messrs. Anderson, Eagleton, Gallaher, Ross and others, preached and sanctioned the doctrine in the pulpit, in various places. And several of these reverend gentlemen, gave it as their opinion, that the omission of this duty, on the part of the membership, was the reason why their crops of wheat, &c. were not more abundant; saying, that God, as a punishment of their criminal derelictions of duty, sent the fly, and destroying insect, to lay waste their grain! While some of the

elders, and other *nominal officers* of the Presbyterian church, were warmly inspired with the belief of the divine origin and superiority of the *tithing* system, it is due to the great body of said church to say they kicked up at it! Now, if Hopkinsian Calvinists, who possess so much *disinterested benevolence*, cannot be brought to bow to the *tithing* system, what ought we to expect of Methodists, who do not believe the doctrine? Will brother Hoyt, please give the public, with his usual freedom, his opinion, in relation to this question? My opinion in relation to this whole matter, is, that those who thus preach and write, are doubtless, reaching after more than their just due. For the *effects* of the tithing system, we need only look into the present and past history of France, Spain and England. In France, the *contingent perquisites*, paid to the clergy of the established church, far surpasses the regular salaries allowed them by the French government. In Spain, the regular income of the clergy, is double that of the Spanish government. In England, the doctrine of *tithes* has existed as long as her political establishment, and has become more and more oppressive; till, of late, there seems to be a desperate struggle to get rid of the evils of the system. And yet, grievous and unrighteous as is this system, the Presbyterians are laboring to new model, and re-organize it in the United States. Therefore, salaries, tithes, &c. &c. are not irrelevant here; and more especially since this editor's introduction of them; for the *principle* is the same in all countries. Last of all;—our Saviour, when here on earth, neither received *tithes*, as a preacher himself, nor inculcated the payment of them, upon others. The apostles, it is well known, neither preached the doctrine of *tithes* nor realized its effects, which they certainly would have done, when they spoke of supporting the ministry, if they had considered the Mosaic economy still in force. The whole scheme, therefore, is the policy of designing clergymen. And the misery is, the great mass of their people, are not only ignorant of this their leading policy, but alas, of their inconsistent doctrines.

CHAPTER XII.

A REVIEW OF REV. WIMPY'S CATECHISM ON CHURCH GOVERNMENT

IT was my lot to enter on public life at a time when East Tennessee was visited, by what I esteem one of its sorest scourges; I mean, by a revival of the spirit of Calvinistic intolerance and persecution. I almost saw the commencement of those systematic efforts, which have been since developed, for fastening on the community the peculiar dogmas of Hopkinsian Calvinism. Opinions which learned and pious men of other orders thought true and Scriptural, were not only assailed as *errors*, but branded as *crimes*. Then began anew, what seems to me, one of the gross immoralities of our times, the practice of aspersing the characters of exemplary men, on the ground of differences of opinion in matters of religious belief.

Then began those assaults on the doctrines, discipline and government, of the Methodist Episcopal Church, which, had they succeeded, would have prostrated her, and put an end to the usefulness of her ministry. And although times have changed for the better, still, it is in a measure, perilous to search the scriptures for ourselves, and to speak freely according to the convictions of our own minds—especially in the pulpit.

I verily believe that the Hopkinsians of this country, are the most inveterate and implacable foes that Methodism has to contend with, in this or any other quarter of the globe. Some honorable exceptions no doubt, there are; but *as a body*, they are the sworn apostles of bigotry, and servility, and slander. The work now under review, justifies me in thus speaking, if there were no other cause for it. And, to me, it is a painful consideration that the spirit and matter of this servile production, requires a plainness of speech, which, under any other circumstances, would seem uncalled for. I would rather persuade than abuse,—I would rather move the judgment than the passions—I would have zeal, but I would have it “according to knowledge.” For, those who make the experiment, will doubtless find that it requires no little prayer and watchfulness, to conduct a controversy of this sort, and at the same time, preserve that tranquillity of mind and equanimity of temper so requisite for the impartial investigation of truth, and not less necessary for the peace and

spiritual prosperity of the soul. This consideration however, weighty as it is, will not justify us in ceasing to "contend earnestly for the faith." Because, in the variety of sects with which the christian community is divided in our day, it is not to be expected that such an agreement can be effected as to prevent all controversy. Undefined religion does not yet exert such an influence over the hearts and lives of its professed friends and advocates, as entirely to overcome those foibles which are discoverable in sectarian partialities. But my warfare, I humbly trust, has been directed and influenced by a trembling sense of my fearful and high responsibility to God.

The work under consideration, is entitled "A short and easy catechism on church government, for the use of Presbyterian Families and Congregations. Printed for J. Wimpy! Printed at Maryville, Tennessee, 1832." The reader will observe, that the title page, in saying "printed for J. Wimpy," authorizes the belief that Mr. W. is the author of the work. But Mr. Wimpy, in every sense, is as far from being the author of this catechism, as I am from being the real author of Tom Paine's Age of Reason. I will venture to predict, however that the day of judgment, will fix the authorship of this malignant little work, upon a reverend gentleman who resides in Maryville, the first letter of whose name is, *Isaac Anderson!* Wimpy, therefore, in the hands of this man, has permitted himself to be made a *cat's paw* of—a mere tool or stalking-horse, by which the real writer shelters himself from the notice of the public eye. Poor Wimpy!

I will commence with the 38th question, on page 7th.

"Who is the supreme visible head of the Catholic church?

Ans. The Pope.

39. Who is the supreme visible head of the Church of England?

Ans. The King.

41. Who is the supreme visible head of the Methodist church in America?

Ans. Their Bishops!!!

42. Who is the supreme visible head of the Congregational, Baptist, and Presbyterian churches!

Ans. They acknowledge no visible head. They say an invisible head, the Lord Jesus Christ, is sufficient without any visible head.

43. Which of all the Episcopal churches are the most monarchical in their form of government, in these United States?

Ans. The Methodist. On which account many have broken off and formed a new church.

44. What is the Presbyterian form of church government?

Ans. *A representative republic."*

While this Catechism was in manuscript, "John Wesley and the bishops" were declared by it to be the head of the Methodist church, and the phrase "supreme visible head" was not in it. But before it went to the press, it was deemed proper to make these alterations. And still, it needs to be revised again, and again, and again; for it certainly abounds with false statements, and false insinuations. That the Methodists do not regard *John Wesley* or their *bishops*, in the same light in which the Congregationalists, Baptists, and Presbyterians do the Lord Jesus Christ, neither this slanderous writer, or any other person of common sense, will presume to deny.

But because of Methodist *despotism*, "many have broken off and formed a new church!"

That a certain set of *malcontents*, called *Protestant Methodists*, who were "conceived in sin,"—"shapen in iniquity,"—and "born out of due time," have left us, and "formed a new church," is even so.

But so far from the Methodist Episcopal church having sustained any injury from this secession, she has actually been benefited by it. Nor is this a plausible objection to the government of any church. If it were, it would lie with equal weight against the government of the Presbyterian church, inasmuch as a sect called the CUMBERLAND PRESBYTERIANS, seceded from the general Presbyterian church, in 1810. Recollect, ye our friends, that two and two make four in France, as well as in England! Again: Is the government of South Carolina "monarchial" because a set of fanatics called *nullifiers* were unwilling to submit to it? Certainly not. What contemptuous sneering might be hurled against such sophistry! As to the *republicanism* of the Presbyterian church, I will give it a respectful notice before I close this review.

"74. Is there then but one order of ministers according to the New Testament?

Ans. But one.

75. What then are we to think of the grades of ministers called Popes, Arch-Bishops, Metropolitan Bishops, Diocesan Bishops, Bishop, Presiding Elder, Deacon, Priest, Circuit-Rider, &c.

Ans. They are the invention of man, and without any warrant from the word of God." Page 11th.

Among Presbyterian and Congregational churches, a minister is ordained but *once*, and this ceremony constitutes him an *elder* or *bishop*, as they use these terms synonymously. And because we as Methodists, have more ordinations than one, and designate our ministers by different titles, our Presbyterian friends labor to make it appear, that we have different *orders* of ministers, and that our bishops and presiding elders are looked upon by us as a *higher order*, which they know is a mistake, charity forbidding me to say a falsehood. You beat the air gentlemen, and evince an amazing want of acquaintance with our economy, or else a lamentable want of candor in stating it. We believe that *bishops* and *presbyters*, are the *same orders*, and consequently have the same right to ordain. Gentlemen, I presume you are aware that the name bishop is *Scriptural*, and was applied to some of the first ministers of the gospel in the same sense that we apply it. But, learned as you are, I presume that many of you are so ignorant as to need to be informed, that the word bishop, comes from the Greek word which signifies an *overseer*, *inspector*, or *superintendent*. It is in this sense precisely, that we apply this term to those men whom we have ordained bishops. Mr. Wesley well knew the difference between the *office* and the *title*. He knew and felt the arduous duties and high responsibility which attaches to the one, and the comparative nothingness of the other. He gave to those whom he ordained bishops, the modest, but highly expressive title of *superintendents*, and desired that no other might be used. See Moore's life of Wesley, vol. ii, p. 280.

The profoundly learned Dr. Adam Clarke, and that most able and eloquent divine, the Rev. Richard Watson, publicly declared, in the British conference held in Liverpool, in 1820, that our Episcopacy, is a true, actual, scriptural Episcopacy, of the most genuine and apostolical character. The same is also true, according to the writings of Dr. Stillingfleet.

In further consideration of the ministry, (so far as the Methodist Episcopal church is concerned) I will subjoin the following extract from a report of the general conference of 1828, on "petitions and memorials:"—"The great Head of the church himself has imposed on us the duty of preaching the gospel, of administering its ordinances, and of maintaining its moral discipline among those over whom the Holy Ghost, in these respects, has made us overseers. Of these also, namely, of gospel doctrines, ordinances, and moral dis-

cipline, we do believe that THE DIVINELY INSTITUTED MINISTERS are THE DIVINELY AUTHORISED EXPOUNDERS; and that the duty of maintaining them in their purity, and of not permitting our ministrations, in these respects, to be authoritatively controlled by others, does rest upon us with the force of a moral obligation, in the due discharge of which our consciences are involved."

"76. What rights and privileges are secured to the private members of the church by the laws of Christ?

Ans. The right of choosing their own officers.

77. Have Methodists this right?

Ans. They have not the right of *choosing* all their church officers, if they have the right of choosing *any of them*."

A church, according to Walker, is "The collective body of christians; the place consecrated to the worship of God, assembly of christians." A christian church then, I consider to be a society of faithful and holy men, voluntarily associated for the purposes of public worship; mutual edification, the participation of the Lord's Supper, and the propagation of christianity: the Lord Jesus Christ is its spiritual Head; and only such as have given themselves unto the Redeemer, and are spiritually united to Him, are members. Now, that the members composing any one church, have a right to choose their officers I readily allow; and that this right has not been denied the members of the Methodist church, I will show in the sequel. But, before I proceed further, I will say something on the subject of *church trials*; and this I do the more readily, because the Presbyterians are always harping on the unlimited power of a circuit preacher, presiding elder, or bishop.

As much has been said respecting our disciplinary manner of bringing to trial disorderly persons, I will first quote the article from the discipline, and, secondly, make a few remarks upon it.

"*Quest.* How shall an accused member be brought to trial?

Ans. Before the society of which he is a member, or a select number of them, in the presence of a bishop, elder, deacon, or preacher, in the following manner:—Let the *accused* and the *accuser* be brought face to face; but if this cannot be done, let the next best evidence be procured. If the accused person be found guilty by the decision of a majority of the members before whom he is brought to trial, and the crime be such as is expressly forbidden by the word of God, sufficient to exclude a person from the kingdom of grace and glory, let the minister or preacher who has the charge of the

circuit, expel him. If the accused person evade a trial by *absenting* himself, after sufficient notice given him, and the circumstances of the accusation be strong and presumptive, let him be esteemed as guilty, and be accordingly excluded:—Witnesses from *without* shall not be rejected.”

Again, says our Discipline: “If there be a murmur or complaint from any excluded person, in any of the above-mentioned instances, that justice has not been done, he shall be allowed an appeal, to the next quarterly meeting conference, *except such as absent themselves from trial, after sufficient notice is given them*: and the majority of the travelling and local preachers, exhorters, stewards, and leaders present, shall finally determine the case.”

That part of this section which has been most objected to, is the liberty of bringing a person to trial before a “select number” of the society, because it allows the *preacher* the liberty of choosing the committee, and therefore gives him an advantage over the accused, which may prove prejudicial to the interests of one or the other of the parties concerned. To this grave objection I reply, the parties are always allowed to reject any person or persons against whom a scriptural or reasonable objection can be raised. This, therefore, will always prevent an oppressive or unjustifiable operation of the rule. Beside this, an accused member in the Methodist church, if he choose, can have the liberty of being tried by the society of which he is a member, *in committee of the whole*.

As to “witnesses from without,” it is plain to be seen, that we will hear them, and if they be respectable we will credit what they say. Nor does it matter with us, whether they are members of any church or not. But, both the old-side-Presbyterians, and Cumberlanders, frequently require persons not of their order, to be *sworn*; and some for refusing to be sworn, have been rejected. As to the Baptists, they are decidedly of the opinion, that persons not of their fold, are incapable of telling or even *swearing* the truth, on an occasion of this kind. But let us compare our mode of trial with the “Church Session” of the Presbyterian church.

“The church session consists of the pastor or pastors and ruling elders of a particular congregation.”

Once more: “This church session is charged with maintaining the spiritual government of the congregation; for which purpose they have power to inquire into the knowledge and christian conduct of the members of the church; to call before them offenders and witnesses, **BEING MEMBERS OF**

THEIR OWN CONGREGATION, and to introduce other witnesses where it may be *necessary* to bring the process to trial, and when they can be procured to attend; to receive members into the church; to admonish, to rebuke, to suspend, or exclude from the sacraments, those who are found to deserve censure; to concert the best measures for promoting the spiritual interests of the congregation, and to appoint delegates to the higher judicatories of the church." [See constitution, &c. of the Presbyterian church, p. 356.] Now though these "ruling elders" are chosen by the congregation, they are nevertheless chosen *for life*, as the same authority says.

Here, then, is a *perpetual ecclesiastical* court, to which, however serious or weighty may be the objections against any or all of them, the supposed offender must submit his cause.

And while this ecclesiastical tribunal created *ex-officio*, made up of officers chosen for life, "receive members into" the Presbyterian church, a member is "received into" the Methodist church, by the voice of a whole class! And it may not be amiss, to state just here, that in the Presbyterian Confession of Faith, it is said, that to these "ruling elders" are committed the keys of the kingdom of heaven; and that they have power to *remit* or *retain* sins.

Why, verily, they are fair Popes of fellows! Methodist preachers, exhorters, stewards, and leaders, have no such power as this. If Presbyterian clergymen will look to their own church government, they will find defects and blemishes enough to call into action all the powers of their gigantic minds, without wasting their time and talents, in trying to improve the government of the Methodist Episcopal church.

But more of the catechism.

"78. What second right is secured to the people by the laws of Christ?

Ans. The right of being represented in ecclesiastical judicatories by delegates of their own choosing.

79. Have Methodists this right?

Ans. They have not. See their discipline.

80. What other right is secured to the people?

Ans. To choose their own pastor, and to have him to reside among them.

81. Have Methodists this right?

Ans. They have not."

Now, whoever will compare our mode of electing delegates, will perceive that our Annual and General Conferences derive their authority, to say the least of it, as much from the

people, as do the Presbyteries, Synods, and General Assembly, of the Presbyterian church. Indeed I will venture to affirm that the delegates who compose the *General Assembly* of the Presbyterian church, the highest and most important ecclesiastical court pertaining to that church, do not, in *any instance*, hold their seats by the voice of the people. The following are the provisions of their government in this case:—

“The general assembly shall consist of an equal delegation of bishops and elders from each *presbytery*, in the following proportion, namely: Each presbytery consisting of not more than nine ministers, shall send one minister and one elder.” Constitution, &c. p. 364. Now as these elders or delegates must be “ruling elders,” they must be selected by *themselves*, and out of their own body, neither *by the people* nor from *among* the people. Therefore, when they are sent as *delegates* to the general assembly, so far from being chosen by the *people*, they are chosen by the several *presbyteries*.

It will certainly puzzle the best logician in our country, to show more republicanism in this mode of electing delegates, than there is in our mode of electing them to our general conferences.

As to our church choosing her own pastors, first, as before observed, all persons are received into society by the class, and not by the preacher. Secondly, no man can be licensed to preach among us, unless first recommended by the class to which he belongs. Thirdly, he must be examined before a quarterly meeting conference—where, in the general, there are not more than two travelling preachers who have a vote—and he must be approved of by that body, before he can be allowed to preach. When thus licensed, he must be recommended by the same quarterly conference, to an annual conference as a suitable person to travel. And as the circuit which recommends a man to an annual conference, is just as apt to get that man for their preacher, as almost any other circuit, they are always careful not to recommend any man, but such an one as they are willing to receive in turn. When a man is received, and sent on a circuit, he is among a people who have an opportunity of witnessing his whole conduct, and on whose *voluntary contributions* he is entirely dependent for his support, and who have a right to complain to the proper authorities, if he does not conduct himself as he should do; and these authorities are bound to attend to such complaint. If it be said, that when thus licensed, he is beyond the reach of the people, I reply, he is not so far beyond the

reach of the people, as a Presbyterian preacher is. Every man, the very moment he becomes eligible to a seat in a presbytery, is clearly out of the hands of the people.

On page 61, latest edition of the Methodist Discipline, and Sec. xviii. we have the following account of the method of bringing to trial, a circuit preacher, and a presiding elder.

“Let the presiding elder in the absence of a bishop, call as many travelling ministers as he shall think fit, at least three; and if possible bring the *accused* and the *accuser* face to face. If the person be clearly convicted, he shall be suspended from all official service in the church. But if the accused be a *presiding* elder, the preachers must call in the presiding elder of the neighboring district, who is required to attend and preside at the trial. If the accused and accuser cannot be brought face to face, but the supposed delinquent flees from trial, it shall be received as presumptive proof of guilt; and out of the mouth of two or three witnesses he shall be condemned.”

For the trial of a bishop, see Sec. iv. page 26. Our bishops are subject to be tried by seven elders and two deacons, for any immorality, or supposed crime; and may be suspended by two-thirds of these, not only from all public offices, but even from being private members of the church. This mode subjects our bishops to a trial before a judicature greatly inferior to that of an annual conference. For there is not one of the annual conferences which will not, probably, be attended by more presiding elders and deacons, than the conference which is authorized to try a bishop, the annual conferences consisting of from thirty to an hundred members, and upwards. Finally, as defective as the government of the Methodist church is, I have never known any case to occur, but what could be settled in some way, by the authorities of the church. Not so with the Presbyterian church. Look at the affair, for instance, between the Rev. Messrs. A. and L. of Athens, Tennessee. In this case, the parties both accuse other of lying and slander; and failing before the “session,” to settle it, they gravely marched up to *presbytery*: the presbytery appointed a committee of ministers to settle it, and they failed; and finally, they are about going to law! However, this may all have been decreed, and if so, it is all right! Still, the constitution of their church, makes no provision for a case of this kind.

One word more on the subject of choosing ministers. Among the Presbyterians, although the “people” have a right to call out for such minister as they shall choose, the

call must be presented through the presbytery of which the minister in question is a member, and it remains optional with the presbytery to accede to the call or not; nor will the presbytery accede to the call, unless, by the way, it is accompanied with an assurance, that the minister shall have some several hundred dollars for his labors!

Here comes the proof: "And no minister or candidate shall receive a call but through the hands of the presbytery." Constitution, p. 376.

In the Methodist church, though the appointment of the preachers to their several circuits is with the bishop and presiding elders in council, yet the people have the right of petitioning for whatever preacher they please, and their petitions always meet with a respectful consideration. Hence, the choice of the people on this plan of procedure, is as likely to prevail, as on that pursued by the Presbyterians. In this respect the Methodists have the advantage. And if it so come to pass that they get a preacher they are not pleased with, they have the consolation to know that one year, will end their connexion with him.

Not so with the Presbyterians: they must grin and bear it, as the vulgar saying is. Look at their condition in Dandridge, in Knoxville, in little Newport, at West-Minster, and at various other places too tedious to mention. But I proceed.

"85. Has not Episcopacy heretofore been unfavorable to civil liberty?

Ans. The *mitre* and the crown have a strong affinity for each other. Dr. Clarke says, as the state has its king so the church should have its bishop.

86. Has not Presbyterianism ALWAYS promoted civil liberty?

Ans. It is REPUBLICANISM, and must necessarily produce a strong preference for that form of civil government."

The above paragraph ends my quotations from the Catechism. I could scarcely repel the temptation to laugh when I first read the above. Episcopacy unfavorable to civil liberty! Presbyterianism favorable to civil liberty! Indeed! We shall soon see how this note will chime in with the others. Who, I ask,—and I ask it with a pity for the writer who has put this rod into my hands,—until quite recently possessed all power, civil and religious, in New-England? Who, previous to the political struggle and revolution, which took place in the state of Connecticut in 1816, arrested and fined a Methodist preacher for marrying members of his own congregation? Who caused the poor man's cow to be sold to

pay tax to the priest! Who assessed the inhabitants of each town to build churches and pay minister's salaries? Who hanged the Quakers, whipped and branded the Baptists, persecuted and fined the Methodists in New-England, for a difference in religious belief? I answer, the *Republican Presbyterians!* God save us from such republicanism!

I think the Presbyterians are the last people above ground who should touch this delicate subject. It was republican Presbyterianism, which, in Holland, was propagated by the sword! Republican Presbyterianism, in the hands of his Holiness, John Calvin, led him to murder a pious and an innocent man for a difference in religious belief! It is of no use to say Presbyterians do not act so now. I know they do not. And I know *why* they do not. They *cannot—dare not*. The *law* will not allow them. They have the *disposition* yet. All that keeps them down is *fear*.

Neither Constantine the great, or the Pope of Rome, were ever more anxious to unite church and state, than are the leading characters in the Presbyterian church in the United States. Should they ever succeed, the horrible scenes transacted by their predecessors in Europe, and in the north of Germany, will be the quintessence of *peace*, compared with what we shall see in this country. From such republicanism, may our good Lord deliver us!

One word more. Among all the low, scurrilous, bitter, and acrimonious publications constantly teeming from the press: infidel and semi-infidel works; of licentious novels; and of the whole tribe of catch-penny writers, and *pamphleteers*, I have never seen any which abounds with more false statements and insinuations, than this Catechism. I can but exclaim, while contemplating such weakness, "Lord, what is man!"

If we turn our attention to Geneva, the theatre of John Calvin's glory, we shall find but little to cheer us amidst the general gloom which spread itself over Protestant Europe. If we look to Scotland, where the intrepid and pious Knox, displayed the banner of the cross, we shall not find a great deal to cheer us. If we go to England, the land of our ancestors, for a century and a half past, we will meet with but little encouragement. The cause of this is, that in each and all of those places, the clergy were aided and strengthened by the strong arm of civil power and protection.

And if we turn our attention to beloved America, we will find, that at the memorable era of her political independence, when almost every state had its laws for the support of its favorite theory of christianity, her condition was but little better.

The following extracts are taken from a political sermon, preached by the Rev. David Osgood, D. D., pastor of the church at Medford:—"The strong prepossessions of so great a proportion of my fellow-citizens in favor of a race of *demons* (the American people) and against a nation of more religion, virtue, good faith, generosity, and beneficence, (Great Britain) than any that now is, or ever has been upon the face of the earth, wring my soul with anguish, and fill my heart with apprehensions and terror of the judgment of heaven upon this sinful people."

"If at the command of weak or wicked rulers, they undertake an unjust war, each man who volunteers his services in such a cause, or loans his money for its support, or by his conversation, his writings, or any other mode of influence, encourages its prosecution, that man is an accomplice in the wickedness, loads his conscience with the blackest crimes,—brings the guilt of blood upon his soul, and—in the sight of God and his law is a murderer."

"My mind has been in a constant agony, not so much at the invisible foes of our temporal prosperity and happiness, and the complicated miseries of war, as at its guilt, its outrage against heaven, against all truth, honesty, justice, goodness—against all the principles of social happiness." Discourse delivered June 27, 1812, pages 9 & 12.

The following extracts are from a political sermon, preached by the Rev. Elijah Parish, D. D., at Byfield:—"The Israelites became weary of yielding the fruits of their labor to pamper their splendid tyrants. They left their political woes. *They separated!* WHERE IS OUR MOSES!! WHERE IS THE ROD OF

HIS MIRACLES!!! WHERE IS OUR AARON!!!! Alas! no voice from the burning bush has directed them here."

"New-England, if invaded, would be obliged to defend herself. Do you not then owe it to your children, and owe it to your God, to make peace for yourselves. You may as well expect the cataract of Niagara to turn its current to the head of Superior, as a wicked congress to make a pause in the work of destroying their country, while the people will furnish the means."

"Should the English now be at liberty to send all their armies and all their ships to America, and in one day burn every city from Maine to Georgia, your condescending rulers would play on their harps, while they gazed at the tremendous conflagration. Tyrants are the same on the banks of the Nile and the Potomac—at Memphis and at Washington—in a monarchy and a republic."

"Like the worshippers of Moloch, the supporters of a *vile administration* sacrifice their children on the altar of democracy. Like the widows of Hindostan, they consume themselves. Like the frantic votaries of Juggernaut, they throw themselves under the car of their political idol. They are crushed by its wheels."

"To raise army after army to be sacrificed, when the English do all which is possible, to soften the rigors of captivity, by kindness to the prisoners which they have taken by thousands and thousands, restoring them to their families *without a ransom, and without their request*; is it not the lawless attacks of Goths and Vandals, to carry on such a war after its only avowed cause has been removed, the daring pillage of wild Arabs, a vile outrage on all the principles of christianity, an impious abandonment of divine protection."

"The *legislators* who yielded to this war, when assailed by the manifesto of their ANGRY CHIEF, established iniquity and murder by *law*."

"Our government, if they may be called the government, and not the destroyers of the country, bear all these things as patiently as a colony of convicts sail into Botany Bay!!!"

"Those western states which have been violent for this abominable war of murder—those states which have thirsted for blood, God has given them blood to drink. Their lamentations are deep and loud." Discourse delivered April 7, 1814.

Of all the abominations that ever disgraced any country, I know of nothing more deserving of reprobation than the prostitution of the sacred desk for political purposes. It is

If we turn our attention to Geneva, the theatre of John Calvin's glory, we shall find but little to cheer us amidst the general gloom which spread itself over Protestant Europe. If we look to Scotland, where the intrepid and pious Knox, displayed the banner of the cross, we shall not find a great deal to cheer us. If we go to England, the land of our ancestors, for a century and a half past, we will meet with but little encouragement. The cause of this is, that in each and all of those places, the clergy were aided and strengthened by the strong arm of civil power and protection.

And if we turn our attention to beloved America, we will find, that at the memorable era of her political independence, when almost every state had its laws for the support of its favorite theory of christianity, her condition was but little better.

The following extracts are taken from a political sermon, preached by the Rev. David Osgood, D. D., pastor of the church at Medford:—"The strong prepossessions of so great a proportion of my fellow-citizens in favor of a race of *demons* (the American people) and against a nation of more religion, virtue, good faith, generosity, and beneficence, (Great Britain) than any that now is, or ever has been upon the face of the earth, wring my soul with anguish, and fill my heart with apprehensions and terror of the judgment of heaven upon this sinful people."

"If at the command of weak or wicked rulers, they undertake an unjust war, each man who volunteers his services in such a cause, or loans his money for its support, or by his conversation, his writings, or any other mode of influence, encourages its prosecution, that man is an accomplice in the wickedness, loads his conscience with the blackest crimes,—brings the guilt of blood upon his soul, and—in the sight of God and his law is a murderer."

"My mind has been in a constant agony, not so much at the invisible foes of our temporal prosperity and happiness, and the complicated miseries of war, as at its guilt, its outrage against heaven, against all truth, honesty, justice, goodness—against all the principles of social happiness." Discourse delivered June 27, 1812, pages 9 & 12.

The following extracts are from a political sermon, preached by the Rev. Elijah Parish, D. D., at Byfield:—"The Israelites became weary of yielding the fruits of their labor to pamper their splendid tyrants. They left their political woes. *They separated!* WHERE IS OUR MOSES!! WHERE IS THE ROD OF

HIS MIRACLES!!! WHERE IS OUR AARON!!!! Alas! no voice from the burning bush has directed them here."

"New-England, if invaded, would be obliged to defend herself. Do you not then owe it to your children, and owe it to your God, to make peace for yourselves. You may as well expect the cataract of Niagara to turn its current to the head of Superior, as a wicked congress to make a pause in the work of destroying their country, while the people will furnish the means."

"Should the English now be at liberty to send all their armies and all their ships to America, and in one day burn every city from Maine to Georgia, your condescending rulers would play on their harps, while they gazed at the tremendous conflagration. Tyrants are the same on the banks of the Nile and the Potomac—at Memphis and at Washington—in a monarchy and a republic."

"Like the worshippers of Moloch, the supporters of a *vile administration* sacrifice their children on the altar of democracy. Like the widows of Hindostan, they consume themselves. Like the frantic votaries of Juggernaut, they throw themselves under the car of their political idol. They are crushed by its wheels."

"To raise army after army to be sacrificed, when the English do all which is possible, to soften the rigors of captivity, by kindness to the prisoners which they have taken by thousands and thousands, restoring them to their families *without a ransom, and without their request*; is it not the lawless attacks of Goths and Vandals, to carry on such a war after its only avowed cause has been removed, the daring pillage of wild Arabs, a vile outrage on all the principles of christianity, an impious abandonment of divine protection."

"The *legislators* who yielded to this war, when assailed by the manifesto of their ANGRY CHIEF, established iniquity and murder by *law*."

"Our government, if they may be called the government, and not the destroyers of the country, bear all these things as patiently as a colony of convicts sail into Botany Bay!!!"

"Those western states which have been violent for this abominable war of murder—those states which have thirsted for blood, God has given them blood to drink. Their lamentations are deep and loud." Discourse delivered April 7, 1814.

Of all the abominations that ever disgraced any country, I know of nothing more deserving of reprobation than the prostitution of the sacred desk for political purposes. It is

next to impossible to aggravate the hideousness of this sin. And yet, during, before, and after the war of 1812, this was a common practice among the Calvinistic clergy of New-England. And what is more humiliating than all, they were violently opposed to the war; while they were the avowed friends and advocates of Great Britain!

The above will serve as *specimens* of the matter and manner of their inglorious sermons.

Had the middle and western states acted the part of New-England, president Madison would have been in a deplorable condition, when, at the suggestion of congress, he proclaimed war. I shall just say, if these preachers believed all they asserted, what transcendent infatuation! If they did *not*, what superlatively transcendent turpitude! In both or either of these cases, may I not exclaim, what transcendent profanation of the clerical functions—and of a religion which enjoins upon us, subjection to *the powers that be!* May kind heaven, of his infinite mercy, grant that no American worshipping assembly, may again ever be so cursed, as to hear two more such sermons!

One of these reverend gentlemen is a Presbyterian, and the other is a Congregationalist. But, it is a truth generally known, that the Presbyterians were once, in a generic term, classed with the *Puritans*; and it is also true that the Congregationalists, Independents, Presbyterians, and Puritans, as a body, were, and now are, in their fundamental doctrines, policy and leading designs, *one people*. For further particulars, I refer the reader to Neal's History of the Puritans.



CHAPTER II.

ADDRESS OF THE "CHARITABLE SOCIETY" OF NEW-ENGLAND.

THIS address was written by a committee of ministers, styled the "committee of supplies," of which Rev. Lyman Beecher of Litchfield, was chairman, and without a doubt, he was the sole writer of it. This committee of supplies, in 1814, consisted of four reverend gentlemen, and one grave esquire, making in all five. On two other committees pertaining to this society, viz. the "committee of appropriations," and the "associational committee," there are sixteen more clergymen; whose business it is to co-operate with Yale and Ando-

ver colleges, "to assist in providing for our country a sufficient number of **COMPETENT** religious instructors."

This, however, is only the *professed* object they have in view; while in reality, from the sentiments advanced in the address, and intended to be carried into operation, they aim at totally destroying our religious and civil liberties, by bringing about a union of church and state.

That a proper education is essential for the ministry, is allowed; for nothing can be more absurd than for a man to undertake to teach a science he is not acquainted with. It is therefore essential, that in order for a man rightly to teach the gospel, he should first understand it. But this knowledge I apprehend may be acquired without going to Yale or Andover. Indeed a pious man with talents, may be educated for the ministry, without going to any college, or coming under the care of any particular society. Besides, an essential *degree*, to be conferred on every student in divinity, is that of the "*gift of the Holy Ghost*," which degree is not usually conferred "by the laying on of the hands" of the president of a literary institution! But what service can we render to the community at large, by our charity in educating young men to preach up *Calvinism*? For, as the poet saith,—

"If all things succeed as already decreed,
And immutable *impulses* rule us,
Then to preach and to pray is time *thrown away*,
And our teachers do nothing but *fool us*.
But if by free will, we may *go or stand still*,
As best suits each present occasion,
Then fill up the glass, and call him an *ass*
That preaches up *predestination*."

But the principles of this address, to which I would call the reader's particular attention, are contained in the following extracts:—

"There is a **STATE** of society to be formed, and to be formed by an extensive **COMBINATION** of institutions, religious, civil, and literary, which never exists without the co-operation of an educated ministry!!"

"Illiterate men have never been the chosen instruments of God to build up his cause. Illiterate men **HOWEVER PIOUS**, cannot command the attention of that class of the community whose education and mental culture is above their own."

"Now the **CIVIL** welfare of the nation, and the interests of eternity, **ALIKE** demand the agency of qualified religious instructors."

“To produce such a combination and such efforts, the WRETCHED state of our country must be known. The information contained in this address may with propriety, it is believed, be communicated on the SABBATH to ALL our worshipping assemblies; and the investigation commenced in it with propriety be continued, until a regular and minute account can be given of the religious state of our land! The newspaper, the tract, and magazine, must disclose to our slumbering countrymen their danger. The press must GROAN in the communication of our WRETCHEDNESS; and from every pulpit in the land the trumpet must sound LONG and LOUD; the nation must be awaked to save ITSELF BY ITS OWN EXERTIONS, or WE are undone. In so glorious a work, we call on the pastors and the churches for their co-operation. Nor do we anticipate that the call will be unwelcome or unheeded. If ministers do not feel in such a cause, and the churches redeemed by their instrumentality, we should despair of EXCITING SYMPATHY or obtaining help. It is our expectation that every church in the state will enlist as an auxiliary to this society.”

☞ “OUR NATION IS MORE DEPLORABLY DESTITUTE OF RELIGIOUS INSTRUCTION THAN ANY OTHER CHRISTIAN NATION UNDER HEAVEN.” ☞

It certainly requires no great effort of the understanding, to perceive the ultimate object of the charitable society. We are not to understand that *a society* was to be formed. No, no; there is a difference between a society and the STATE of that society.

It is a well known fact, that at the time this society was formed, the Congregational religion and the civil government of Connecticut, were blended together by a *statute law*, and that there never was such a compact in any of the states in the Union, but the New-England states. Therefore to effect a union of church and state throughout the United States, was the sole design of the charitable society. Then should we see those church and state laws executed as rigorously as formerly, and laying aside all rules of toleration, we should hear of those *Puritanical saints* hanging poor unoffending Quakers at Boston; of Methodist ministers being fined for marrying members of their own church; and of the Baptists being whipped at the tail of a cart, or imprisoned for preaching what they conscientiously believed.

To conclude, I refer the reader, for further information on this subject, to the history of New-England.

“Ye long heads, and strong heads, attend to my strains—
Ye clear heads, and queer heads, and heads with few brains,
Ye thick skulls, and quick skulls, and heads great and small,
And ye heads that aspire to be heads over all.”

CHAPTER III.

EFFECTS OF THE LAWS OF CONNECTICUT.

HAVING, through the course of this work, repeatedly asserted that the church and state laws of the New-England states, in former times, operated to the great disadvantage of both the ministers and members of other denominations, it may not be amiss, just here, to adduce some stronger proof of the truth of my assertions, than simply my *ipse dixit*. And having seen the *frame* of these laws, let us for a moment look at its *motions*, and see how it works. The following extract from the Connecticut Mirror, of 1820, a paper printed in the country where those horrible scenes were acted out, to which I have so repeatedly alluded, and where those decisions were made, of which other denominations have so justly complained.

“TOWN OF GOSHEN vs. TOWN OF STONINGTON.”

“This case came to trial at the late term of the superior court, at Litchfield, held by Chief Justice Hosmer. It was an action of *assumpsit*, for the support of a female pauper. The plaintiff claimed that her settlement was in the town of Stonington, which was the principle question on the trial. The reputed husband was admitted to be an inhabitant of Stonington, but the defendant denied the legality of her marriage. It appeared that the nuptials were solemnized by the Rev. Mr. Christie, in the town of Cornwall, in Litchfield county. It was proven by the plaintiffs, that the Rev. Mr. Christie, was a clergyman of the Methodist church, a *regularly ordained minister of the gospel*, a located minister within certain limits, embracing the northern part of Litchfield county, and a small part of the county of Hartford, and that he dwelt in the town of Cornwall. On hearing counsel, the Chief Justice decided THAT BY LAW HE WAS NOT A SETTLED MINISTER,—had no right to solemnize marriage, and, that this marriage was utterly void to all intents and purposes!

The jury, therefore, returned a verdict for the defendants pursuant to the direction of the Judge."

According to the law, and the decision of his honor in this case, the marriage compact, so far as Methodists, and others married by Methodist ministers are concerned, throughout the state of Connecticut, is literally torn to pieces. From this decision, it evidently appears, that not only this couple, but likewise all who have been joined together in like manner, have, from the time of their marriage till now, lived in adultery; and unless they are married over again, by a "settled minister," they will die adulterers. Now, the sin of adultery, in Scripture, is threatened with the damnation of hell; so that, those persons in Connecticut, who have been joined together by Methodist ministers, and really wish to escape the torments of hell, had better get "a settled minister" to marry them over again!

But let us have a further view of the situation of other denominations, under the unequal and unjust operation of the laws of those times. This knowledge is afforded us by a book published in Boston, in 1818, in the face of the facts it records, entitled "A blow at the root of aristocracy, or an appeal to matters of fact in support of religious freedom." Hear it! And again, I say hear it!!!

"It is a fact, that in the town of Natick, there are a number of church members of a denomination different in their creed, from the majority of the town. These regularly attend a stated ministry at a meeting house of their own, standing near the line of Weston and Needham. They gave in their certificates according to the law of March, 1800, and after paying their *ministerial tax* went with their minister and made a legal demand of the same, as specified in that law, but were *refused!* They were, therefore, under the necessity of raising other money towards the support of their own minister; while a man they did not hear, nor even wish to hear, was fed and clothed with money, for which their own minister and his farmer suffered."

Second case. "In Wilbraham, three church members were taken by the civil officer, put in a wagon and carried to Springfield jail, for the non payment of the *ministerial tax* in that town; and one of them who is a respectable farmer, and a member of the house of representatives, has since expended near five hundred dollars, by paying the costs of vexatious law-suits, which their oppression occasioned him."

Third case. "The following extract of a letter, from an aged and venerable minister of the Baptist denomination, to

one of his brethren in Boston, will add to these melancholy facts. 'I had ten acres of my home lot sold at vendue for that purpose, i. e., for *ministerial taxes*, and the buyer came with a band of men to take possession of it; and my children crying round me, and saying, is the man come to take away our land?'

Fourth case. "A gentleman on Martha's vineyard, who, for a number of years, had been a respectable member of the legislature, and at that time a judge of the county court, was carried to prison for refusing to pay a *ministerial tax*, though he was a church member of a different denomination."

Fifth case. "On the *Cape*, a farmer had his rye attached and sold, when reaped down in the field; but as it did not pay the *ministerial tax*, they took and sold a stack of English hay, containing about two tons, and were so *religiously honest* as to return about *seventy-five cents* of overplus money!"

Besides the above cases, more than fifty, if not more than a hundred cases, of the like nature, and with much the same circumstances, within the limits of the Commonwealth of Massachusetts and Connecticut, and within fifteen or twenty years have occurred, in which property has been exposed to public sale, some imprisoned, vexatious law-suits commenced and carried on with bitterness and rigor; feuds and strifes created and strengthened; and a multitude of evils produced, under a pretended zeal for the support of the gospel.

But even here at home, in our beloved Tennessee, we have evidently seen a disposition on the part of the Presbyterian ministry, to tyrannize over other denominations, and to connect their religion and religious institutions with the civil affairs of our country. In the year 1820, a controversy of some length, and of considerable importance, was carried on through the columns of the Knoxville Register on this subject, by the REV. ISAAC ANDERSON, of the Presbyterian church, on the one part, and the REV. JAMES DIXON, of the Methodist Episcopal church, on the other. Doctor Anderson wrote over the signature of "AMICUS LITERARUM," and Mr. Dixon over the signature of "REPUBLICAN." And although Dr. A. has lived long and fought "a many a battle sore," yet, he never was so completely *used up* in all the days of his life, as he was on this occasion: *Amicus*, in his fourth number, gravely asks this question: "Can civil governments be so constructed and administered, that they will never participate of the SPIRIT and FORM of the government of the church that may be predominant?" This question he

answers in the negative:—"It is IMPOSSIBLE, a government cannot be organized, and then be administered by an unthinking machine. It must be administered by men, and men must act according to their *views* and *sentiments*; and the government must finally take the form of which the sentiments of the men administering it are the archetype."

A part of Mr. Dixon's reply to the above, is in the following words: "The word predominant, signifies 'prevalent supreme in influence, ascendant,'—and this prevalence, supreme influence, and ascendancy, respects the other churches which may exist in the same country; therefore according to Mr. A's sentiments, when ever one church obtains the ascendancy over the rest in any country, it of *necessity* begins to communicate the spirit and form of *its* government to the *civil government* of the land."

The correctness of Mr. Dixon's conclusion appears from the face of a petition, presented to the legislature of Tennessee, in 1819, praying for an act of incorporation, for the Southern and Western Theological Seminary, in which the petitioners say, that "many men of piety, WEALTH, and influence in the Carolinas, Georgia, Alabama, Mississippi, Louisiana, Missouri, and perhaps Kentucky, Illinois, Indiana, and part of Virginia, would co-operate with us."

Once more: These petitioners ask the liberty of extending their incorporation over the above mentioned extent of country, in the following words, viz: "Your petitioners humbly pray your honorable body to incorporate the *synod of Tennessee*, with such other *synods* and *presbyteries* as may choose to join the synod of Tennessee, to hold property for the benefit of the seminary."

In addition to the above, I have two other cases to mention. First, I now have in my possession the copy of a petition from Blount county; presented to the legislature of Tennessee, in the year 1817, in which an act of incorporation for the Baker's creek church, is asked for.

Secondly, at the session of the Legislature of Tennessee, in 1829, an attempt was made to incorporate the Presbyterian church in the city of Nashville. I add no more, but leave the reader to dispose of the foregoing as he may think proper.

CHAPTER IV.

EXTRACTS FROM A DISCOURSE, DELIVERED ON THE FOURTH OF JULY, 1827, IN THE SEVENTH PRESBYTERIAN CHURCH IN PHILADELPHIA, ENTITLED "THE DUTY OF CHRISTIAN FREEMEN TO ELECT CHRISTIAN RULERS." BY EZRA STILES ELY, D. D. PASTOR OF THE THIRD PRESBYTERIAN CHURCH IN THAT CITY.

IN regard to the charge brought against the Presbyterians, viz., of their making efforts to *establish themselves by law*, it is well known to have been a favorite object among them, for some time, especially in New-England. The efforts that were made by them, soon after the elevation of old John Adams to the presidency of the United States, is yet fresh in the memory of many of the American people, as well as the chagrin that was manifested on finding themselves disappointed. And whoever reads the following extracts from Dr. Ely's *political* sermon, (which sermon was to inform the ministers and elders then present how to act) and considers the *time* of its delivery, cannot fail to see the same end contemplated. This clergyman, of such political notoriety, in addition to having been moderator of the general assembly, has for years been the *stated clerk*, for the whole Presbyterian church in America; and may therefore be regarded as high authority—as speaking the sentiments of his brethren generally.

I now have before me the latest edition of this sermon, published by Dr. Ely himself, in November, 1831. After making a few preliminary remarks, the Doctor breaks forth in the following eloquent strain:—

"We have assembled, fellow-citizens, on the anniversary of our nation's birth day, in a RATIONAL AND RELIGIOUS manner, to celebrate our independence of all foreign domination, and the goodness of God in making us a free people. On what subject can I, on the present occasion, insist with more propriety, than on the duty of all the rulers and citizens of these United States in the exercise and enjoyment of all their political rights, to honor the Lord Jesus Christ. Let it then be distinctly stated and fearlessly maintained *in the first place*, that EVERY MEMBER OF THIS CHRISTIAN NATION, FROM THE HIGHEST TO THE LOWEST, ought to serve the Lord with fear, and yield his sincere homage to the Son of God. Every RULER should be an avowed and sincere friend of christianity. He should *know* and *believe* the doctrines of *our* holy religion, and *act* in conformity with its precepts.

This he *ought* to do; because as a *man* he is required to serve the Lord; and as a PUBLIC RULER he is called upon by divine authority, to 'kiss the

Son.' The commandment contained in Proverbs iii, 6, '*in all thy ways acknowledge him,*' includes *public* as well as private ways, and *POLITICAL* no less than domestic ways!"

"Let all then admit, that our *civil rulers* ought to act a religious part in *all* the relations they sustain."

"If a ruler is not a christian he ought to be one in this land of evangelized light, *without delay*, and he ought, being a follower of Jesus, to honor him even as he honors the Father. In this land of religious freedom, what should hinder a civil magistrate from believing the gospel, and professing faith in Christ, any more than any other man? If the chief magistrate of a nation may be an irreligious man with impunity, who may not?"

"Our rulers, like any other members of the community, who are under law to God as rational beings, and under law to Christ, since they have the light of divine revelation, ought to search the Scriptures, assent to the truth, profess faith in Christ, keep the Sabbath holy to God, pray in private and in the domestic circle, *attend on the public ministry of the word*, be baptized, and celebrate the Lord's supper!!! None of our rulers have the consent of their Maker, that they should be Pagans, Socinians, Mussulmen, Deists, the opponents of christianity; and a religious people should never think of giving them *permission*, as public officers, to be and do, what they might not lawfully be and do, as private individuals."

☞ "*In other words, our presidents, secretaries of the government, senators and other representatives in congress, governors of states, judges, state legislators, justices of the peace, and city magistrates, are just as much bound as any other persons in the United States, to be ORTHODOX IN THEIR FAITH, and virtuous and religious in their whole deportment.*" ☞

"Since it is the duty of all our rulers to serve the Lord and kiss the Son of God, it must be most manifestly the duty of all our christian fellow-citizens to honor the Lord Jesus Christ and promote christianity by electing and supporting as public officers the friends of our blessed Saviour."

"*In all thy ways acknowledge him*, is a maxim which should dwell in a christian's mind on the day of a public election as much as on the Sabbath; and which should govern him when conspiring with others to honor Christ, either at the Lord's table, or in the election of *chief magistrate*."

"If the wise, the prudent, the temperate, the friends of God and of their country, do not endeavor to *control our elections*, they will be controlled by others; and if *one* good man may without any reasonable excuse, absent himself, then *all* may."

"If all the truly religious men of our nation would be punctual and persevering in their endeavors to have good men chosen to fill all our national and state offices of honor, power and trust, *THEIR WEIGHT* would soon be felt by politicians; and those who care little for the religion of the Bible, would, *for their own interest*, consult the reasonable wishes of the great mass of christians throughout our land."

"I could wish to see every professing christian in attendance on elections; but rather let him never give a vote, than receive a *treat* for his suffrage. ☞ I PROPOSE, FELLOW-CITIZENS, A NEW SORT OF UNION, OR, IF YOU PLEASE, A CHRISTIAN PARTY IN POLITICS, WHICH I AM EXCEEDINGLY DESIROUS ALL GOOD MEN IN OUR COUNTRY SHOULD JOIN." ☞

"All who profess to be christians of any denomination *ought to agree* that they will support *no man* as a candidate for *any* office, who is not professedly friendly to christianity, and a believer in divine revelation."

☞ "THE PRESBYTERIANS ALONE COULD BRING HALF A MILLION OF ELECTORS INTO THE FIELD." ☞

"Let a man be of good moral character, and let him profess to believe in and advocate the christian religion, and we can all support him!!! At one time he will be a Baptist, at another an Episcopalian, at another a Methodist, at another a Presbyterian of the American, Scotch, Irish, Dutch, or German stamp, and always a friend to our common christianity."

"I am free to avow, that other things being equal, I would prefer for my chief magistrate, and judge, and ruler, A SOUND PRESBYTERIAN; and every candid religionist will make the same declaration concerning his own persuasion."



The above closes my extracts from the sermon, and they will show for themselves. However, I will add, that Doctor Ely, in 1828, speaking "*of the past and present condition of the Presbyterian church, with her prospects and wants,*" boastingly held forth the following language:—

"In 1704, or 124 years ago, the Presbyterian church in the United States, was organized by the establishment of the Presbytery of Philadelphia. In 1716, or 112 years ago, we had one synod, and four Presbyteries." Then contrasting the past with the then present state of the Presbyterian church, the Doctor says:—*Two thirds* of all the colleges, theological seminaries, and other academic institutions in the country, *are under the instruction and control of Presbyterians*. The Congregational churches of New-England, and the Presbyterian church together, have the charge of more than *three fourths* of all these fountains of literary influence."

That I am by no means singular in supposing efforts are used to effect a religious establishment, on the part of the Presbyterians, and that they are the most intolerant of all sects, may be seen by the following energetic remarks from the pen of THOMAS JEFFERSON, which I extract from the IV vol. of his late works, now lying before me. He says:

"The Presbyterian clergy are the LOUDEST; the most INTOLERANT of all sects; the most TYRANNICAL AND AMBITIOUS; ready at the word of the lawgiver, if such a word could now be obtained, to put the torch to the pile, and to re-kindle, in this virgin hemisphere, the flames, in which their oracle, Calvin, consumed the poor Servetus. They PANT to re-establish BY LAW, that holy inquisition which they can now only infuse into public opinion."

In a letter to Doctor Cooper, bearing date November 2, 1822, he says: "Your favor of October 18th, came to hand yesterday. The atmosphere of this country is unquestionably

charged with a threatening cloud of fanaticism, lighter in some parts, denser in others, but too heavy in all. I had no idea, however, that in Pennsylvania, the cradle of toleration and freedom of religion, it could have arisen to the height you describe. This must be owing to the growth of *Presbyterianism*. The blasphemy and absurdity of the five points of Calvin, and the impossibility of defending them, render their advocates impatient of reasoning, irritable, and prone to denunciation." "In our village of Charlottesville, there is a good degree of religion, with a small spice only of fanaticism. We have four sects, but without either church or meeting house. The court house is the common temple, one Sunday in the month to each. Here Episcopalian and Presbyterian, Methodist and Baptist, meet together, join in hymning their Maker, listen with attention and devotion to each others' preachers, and all mix in society with perfect harmony. It is not so in the districts where Presbyterianism prevails undividedly.  THEIR AMBITION AND TYRANNY WOULD TOLERATE NO RIVAL IF THEY HAD POWER.  Systematic in grasping at an ascendancy over all other sects, they aim, like the Jesuits, at engrossing the education of the country, are hostile to every institution which they do not direct, and jealous at seeing others begin to attend at all to that object."

Mr. Jefferson, in a letter to old John Adams, dated October 28, 1813, remarks as follows: "It is probable that our difference of opinion may, in some measure, be produced by a difference of character in those among whom we live. From what I have seen of Massachusetts and Connecticut myself, and still more from what I have heard, and the character given of the former by yourself, *who know them so much better*, there seems to be in those two states, a traditionary reverence for certain families, which has rendered the offices of the government nearly hereditary in those families. I presume that from an early period of your history, members of those families, happening to possess virtue and talents, have honestly exercised them for the good of the people, and by their services have endeared their names to them.

In coupling Connecticut with you, I mean it politically only, not morally. For having made the Bible the common law of their land, they seem to have modelled their morality on the story of Jacob and Laban! But although this hereditary succession to office with you, may, in some degree, be founded in real family merit, it has proceeded from your STRICT ALLIANCE OF CHURCH AND STATE."

In another letter to the same man, dated May 5, 1817, on the subject of the political reformation which had taken place in Connecticut, Mr. Jefferson says: "For what need we despair of after the resurrection of Connecticut to light and liberty. I had believed that the last retreat of monkish darkness, bigotry, and abhorrence of those advances of the mind which had carried the other states a century ahead of them. They seemed still to be exactly where their forefathers were when they schismatised from the covenant of works, and to consider as dangerous heresies all innovations good or bad. I join you, therefore, in sincere congratulations that this *den* of the priesthood is at length broken up, and that a Protestant Popedom is no longer to disgrace the American history and character."

It will here be objected, that Mr. Jefferson was an infidel, or that he was opposed to all religion. I am free to avow, that he was not a member of any church, and that he wrote some things which savor very much of infidelity; but at the same time, being no *sectarian*, and having no more partialities for one denomination than another, he was the better prepared to judge of their real merits.

But, perhaps, an extract from judge Grundy's speech, on the subject of the Protest of the President of the United States, delivered in the Senate, in 1834, will not be deemed irrelevant just here; and more especially, since this honorable senator is known to be entirely friendly to christianity. Mr. Grundy says: "Before I can agree that our opponents shall have the exclusive possession of the title *whigs*, I wish to make some further enquiries; where are those men who, during the last war, discouraged the enlistment of soldiers? Where are those who used their influence to prevent loans to the government in its utmost need? Where are all the *moral* traitors of that trying and gloomy period? Where are those who thought it *immoral and irreligious*, to rejoice at our victories, and mourned at the defeat of our enemy? Where are those who denounced James Madison as a tyrant, usurper, and despot, and proclaimed that the country would never prosper until he was sent to Elba? Where are the 'BLUE-LIGHT' gentry, who gave private signals to the enemy to enable them to murder our citizens!"

The above, then, is a specimen of New-England Presbyterianism. And this sect, when headed by Oliver Cromwell, so far gained the ascendancy in England, as to govern the state and oppress the Episcopalians. But when the latter regained the ascendancy at the restoration of the monarchy, it was

considered an impious encroachment on the liberty of conscience, and they, forsooth, came over to the wilderness of America! And this is the sect, which, in 1829, was the most active in trying to effect the stoppage of the mail on Sunday; which, if granted, they very well knew, would destroy one link of the Constitutional chain;—which, when done, would enable them to do any thing. Is it not well known, that they crowded Congress with petitions for this purpose, till the house would scarcely hold any more? Now these pious petitioners must have known, that the practical inconvenience which would result from such a measure, in the diminished activity of the ordinary business of life, was, of itself, a sufficient reason why Congress should not grant their request;—to say nothing at all of the advantages derived from receiving the religious news so much sooner. But, this aim at a suspension of the transportation of the mail, and the distribution of letters on Sunday, though professedly made out of regard for the Lord's day, was, nevertheless, intended to aid in effecting a union of Church and State. In conclusion, a severe struggle is now going on in all parts of the United States, between despotism with its besotted supporters, and the friends of liberty. Dark and portentous clouds now dim our national horizon, and loud and angry muttering foretell the gathering tempest, which is to sweep away the fair fabric of Union, after having breasted so many storms. The Sunday mail party, though they have been defeated, have had time to breathe, so as to repair their fallen courage, and to intrigue for their success in future.

I would be the last to hold up any false views or fanatical sentiments, and know that the sentiments here expressed are not such:—they are the words of truth and soberness.



CHAPTER V.

AMBITIOUS DESIGNS OF THE PRESBYTERIAN MINISTRY,—OR, THE CASE TERMED “MURDER WILL OUT;”—OR, AN ACCOUNT OF THE GREAT PRESBYTERIAN PLOT, RELATIVE TO A “CENTRAL SOCIETY,” IN 1828!

THE present state of things, throughout the known world, both conspires to agitate the human mind, and to render this an age of wonders. The struggle between truth and error—the noble achievements of the friends of Christ, and the

powerful opposition of his enemies, in all parts of the world, make this peculiarly an age of wonders. The war of opinion—the contention of sects—the rapid march of mind—the progress of truth,—and the great revivals of religion now in progress, all conspire to perplex the mind, and to excite enquiry among the people to know what these things mean, and what the final result will be. Truly this is an age of reform—of reform in every thing—emphatically of reform. Different denominations are reforming their creeds and confessions of faith. Almost all the governments of the world are reforming, or have been recently reformed in their political basis. But, bigotry, well knowing that her all is now at stake, is rolling together her clouds of blackness and darkness, with the forlorn hope of obscuring the glorious light of reform that is beaming in gladness upon the children of God! But all this will avail her nothing, if men will be true to themselves—if they will not retrograde in the glorious cause—if they will not continue to crouch under the yoke of bondage, which their spiritual guides—their ghostly conscience-keepers have laid upon them—we shall yet be delivered from the foulest abomination that ever blackened the history of any country—*an ecclesiastical heirarchy!*

I am no alarmist—I am no spiritual dreamer—what I now say is an awful reality. Look at the contents of this chapter!—see what coalitions and combinations have been entered into, for the purpose of establishing a national heirarchy, and then say is it our duty to cry peace, peace, when there is no peace! Even the gun powder plot, in point of hellish malice, did not surpass this! The rack, the gibbet, and a second edition of the infernal inquisition, is only one step behind this plot!

The following articles, with some few strictures, are from the Holston Messenger, published and edited by Rev. Mr. Stringfield; and by him, were collected from the several papers credited, and so arranged as to set the whole transaction forth in its true light. Look at them! Read them carefully!!

“From the Christian Advocate and Journal.

MURDER WILL OUT.

‘Fear them not, therefore, for there is nothing *covered* that shall not be *revealed* and *hid* that shall not be *known*.

What I tell ye in darkness, that speak ye in light, and what ye hear in the ear, that preach ye on the house tops.’—*Jesus Christ.*

“*Mr. Editor.*—For some months it has been cautiously rumored in my region of country, that one or more travelling agents have been itinerating through the land, calling together the ministers of the gospel in every city and neighborhood, for the purpose of a secret conclave. It has been

stated that at these conclaves, a certain *SECRET* of vast and paramount importance, has been entrusted to them under a solemn promise of secrecy for a specified time. This is all we common people, the vulgar herd, or swinish multitude, could learn of this matter, and not a little curiosity has been awakened among us; which until lately, was not gratified.

But behold, a Morgan has been among them, or mayhap a bird has flown,—already the *secret* is on the four winds of heaven, and as many of your readers may be anxious to learn the true reason of the midnight deeds of these modern missionaries, so novel in their character, I send you the stupendous and appalling account of the whole matter, which I humbly conceive to be a conspiracy against the people's rights, which needs all the secrecy with which it has been enveloped; for when disclosed, it must be abhorred by every lover of civil and religious liberty.

Be it known then that for some months, one or more agents, have been travelling through the United States, calling meetings of the clergy in every place, and after obtaining a promise of *secrecy*, entrusting them with the following proposition, as nearly as can be communicated by my imperfect though authentic information.

1. Let a 'central society' be established, say at Boston, New-York, or Philadelphia, of a character both *political* and *religious*. The objects of this society are to raise a fund to be expended in printing books of all kinds, approved as orthodox, newspapers, &c. &c.

2d. Let a press be established in every city and county in the United States, auxiliary to, and dependant upon the central society. By these means a tremendous engine may be brought to bear upon the whole country; for the books can be printed so cheap as to ruin all the book establishments in the nation, and the newspapers as well as the orthodox books may be rendered so abundant as to force all others out of circulation.'

3. The effect of these multiplied presses, and the monopoly they would occasion in politics and religion, being devoted to both subjects, are intended to establish and discipline a 'christian party in politics,' which in a few years would bring 'millions of electors into the field,' whose 'characters are formed' by the universal dominion of this 'central society.'

After submitting this sweeping proposition, the travelling agent modestly solicits pecuniary contributions from the reverend clergy assembled, to be employed in paying his travelling expenses. This game has been played in the east, north, and west, and probably at this moment the south is marshalling under the same religious and political conspiracy.

Now, Messrs. Editors, I disclaim any other views in bringing this combination to light, than a desire to warn my fellow christians of their danger, and caution them to be awake, lest they be overwhelmed in the fearful vortex which these modern Jesuits are preparing in the erection of what they will call a salutary 'moral police.' I would rejoice in any additional measures to promote the cause of God, and subserve the glories of Emanuel's kingdom; and with all such efforts I most cheerfully unite heart and hand. But I conceive that this fearful negotiation, now in progress, 'is carnal, sensual, and devilish.' It is an attempt to make christians—but will only succeed in making hypocrites. It is a specious plausible union of professing christians against infidelity and vice; but it is no other than using 'carnal weapons,' instead of those which are 'mighty through God to the pulling down of the strong holds of Satan.' It is in effect serving God and mammon, an attempt to unite Christ and Belial, to identify the world and religion.

Christians, like their Master, have a 'kingdom not of this world,' and can have no amalgamation with carnal, selfish, or worldly views of aggrandizement, without suffering in their piety, and overthrowing the very corner stone of our holy religion.

The holy apostle would 'know nothing among men save Jesus Christ and him crucified,' because in this truth of God, there is an efficiency which must eventually triumph over error, and vice of every kind; for against 'this rock the gates of hell shall not prevail.'

It is true, infidelity is making rapid strides in our country, and immorality abounds it would seem unabashed and uncontrolled; but 'why do the heathen rage and the people imagine a vain thing?' Are we to conclude hence, that true religion will not finally triumph? 'Oh ye of little faith, wherefore do ye doubt?' the 'testimony of the Lord is sure.' Let 'the kings of the earth set themselves, and the rulers take counsel together, against the Lord and his anointed.' 'He that sitteth in the heavens shall laugh, the Lord shall hold them in derision.' It is enough that we as christians, 'grieved at the wickedness' of our modern Sodoms, meekly approach the throne of grace, and say, 'O Lord, incline thine ear, and hear; open thine eyes, and see how thine enemies triumph.' But let us never bring 'strange fire' to the altar of Jehovah, lest the 'fire go out from the Lord, and consume us,' as it did Nahab and Abihu, the two sons of Aaron, for their sacrilegious presumption. Touch not the ark of the Lord with unhallowed hands. Let us renounce our sectarian efforts at monopoly, and disclaim all 'national' or political combinations. Let it be our glory still to say, 'As for us, we preach Christ crucified, to the Jews a stumbling block, to the Greeks foolishness; but to them that believe, Christ the power of God, and the wisdom of God.'

A LAYMAN."

"How the author of the above communication came to the knowledge of the secret combination on which he has animadverted so freely and justly, we cannot tell. That a plan similar to the above is in operation, we believe is known to many, most of whom were put in possession of it in a way which does not permit them, consistently with their integrity as christians to make it known. We are no friends to secret associations of any sort, nor do we believe it possible long to conceal any plan, good or bad, for 'whatsoever is spoken in the closet shall be proclaimed upon the house top.'

We have only to say, that if those who are engaged in the plan alluded to, find their views and motives misapprehended in the above communication, they shall have the use of our columns to set the matter in a fair point of light, provided a responsible name be given."

The above development of facts, proceeding as it did, from so respectable a source, occasioned no small excitement. It was soon corroborated by different persons, in other papers. The most respectable Calvinistic papers, however, were profoundly silent on the subject. The only exception with which we are acquainted, for several months, was an anonymous piece in the Rochester Observer, in which the fact was admitted; but it was stated that the conduct of this *secret agent* was not sanctioned by Presbyterians. This ground, however was soon ascertained to be untenable, a Rochester paper having given the names of five respectable Presbyterians, who were engaged in the matter; and reference having been made to undeniable circumstances by which it was notoriously manifest. In this state, it was again allowed to slumber for several months, until the Charleston Observer took it up, and gave to the whole affair, another aspect: representing the secret agent as having been engaged, not to promote a "religious party in politics;" but in the advancement of benevolent

institutions: such as Sunday schools, tract societies, &c. The Charleston Observer says:

"More than three months ago, we saw an article in the 'Christian Advocate and Journal,' (a Methodist paper) headed 'Murder Will Out.' The same article was re-published in the 'Christian Register,' (a Unitarian paper) with some additional remarks, headed 'Orthodox Designs;' and in a number of other papers with which we exchange. The whole statement appeared to us so palpably false, as not to deserve notice. Some recent circumstances, however, which it is not necessary to detail—have again brought it to our notice: and we have concluded, even at this late day, to give our readers the full benefit of this *joint production* of a Methodist and a Unitarian paper. We copy from the (Unitarian) Register:"

"ORTHODOX DESIGNS.

"We select the following article from the Yew-York (Methodist) 'Christian Advocate and Journal,' of August 15th. It appears there as a communication, and is accompanied by some appropriate remarks of the editor. We are glad to find this respectable and extensive denomination of christians alive to the wiles of the Calvinistic sect, and resolutely determined to expose and denounce the crooked policy, by which the leaders of that sect are seeking the gratification of their insatiable thirst of power. We trust our readers will mark well, and regard with the seriousness which the subject really demands, this bold and deep laid plot against our political as well as our christian liberties."

Here comes in the extract from the Advocate, given above.

The editor of the Charleston observer proceeds:

"We have become so accustomed to the abuse and calumny of the *Advocate*, that in general, we feel no sort of emotion on their repetition, and have no disposition either to repel its slanders, or reply to its reproaches. And if the article in question had no more alarming aspect than that of an open attack upon our denomination, we should have passed it by utterly unnoticed. But this movement on the part of the editor of the 'Advocate,' differs materially from his ordinary mode of assault. He does not stop at the usual point of representing Presbyterians as holding sentiments which are pernicious in the extreme, and our churches unworthy of the christian name—but he goes further, and through us makes a deadly thrust at those noble institutions of christian benevolence, which are the glory of our age and nation.

It is the evident object of the article in question, to represent Congregational and Presbyterian ministers, as a set of unprincipled politicians, and avaricious speculating hypocrites, who, under cover of a zeal for missions, and for distributing tracts and Bibles, are secretly plotting an ecclesiastical establishment, and at the same time collecting funds in order to monopolize the whole book-selling trade of the nation, so as to secure for themselves private wealth and political aggrandizement.

As it respects themselves, the objects of this attack only smile at its senseless absurdity, and disregard its impotent malice. But we cannot be indifferent with respect to its tendency. All the cunning of a college of Jesuits, could not have invented a more subtle, insinuating, withering slander against the charitable efforts which are now making to extend the knowledge of redemption.

The object, manifestly is to represent our theological seminaries as nurseries of politicians and speculators—our missionaries and collecting agents as secret spies, and intriguers—and our benevolent institutions a mere empty parade to gull the community, while we are pocketing their spoils and perfecting our schemes of plunder and usurpation.

Nothing need be said to evince how disastrous an effect such insinuations are likely to have. Their author may safely congratulate himself on his success, in closing many a hand and heart against the claims of charity—of cutting off some of the resources, and drying up some of the streams on which the operations of missionary and Bible societies depend—and ultimately, of withholding from many a family the bread of life, and depriving many a destitute community of a guide to heaven.

As to this attack upon these benevolent institutions, we have nothing to say. They belong to Christ, and *he* will vindicate, preserve and protect them.

In reply to these false accusations against Presbyterian ministers, we have a few remarks to make, and we make them calmly and fearlessly. We say then, that the statements and insinuations in the above article, are utterly false; and we defy its author to the *proof*; and in case he declines adducing his testimony, or fails in substantiating his charges, he must be regarded as a base calumniator, and a wicked *accuser of the brethren.*”

The above remarks of the *Observer*, with others not quoted, called forth the following, from the Rev. J. Emory, [now bishop Emory:]

“An article headed ‘Murder will out,’ published in the *Christian Advocate and Journal* about four months since, and signed ‘A Layman,’ has been all this time, it seems, rankling in the heart of the editor of the *Observer*.—He has not only let the sun go down on his wrath, but it has been festering in his bosom for months. The depth and violence of it may be judged from the present ebullition. We are really glad that he has thrown it off, because we hope he will now be easier.

I did myself, Messrs. Editors, feel an objection to the article of ‘A Layman,’ when I first saw it in print. Not because I did not believe the substance of the facts stated; but because their application was too general. From that article it might have been supposed that the travelling agent alluded to had called together ‘the ministers of the gospel in every city and neighborhood,’ or ‘meetings of the clergy in every place,’ for the purpose of committing his ‘secret’ to them, under an injunction of secrecy. Now, though I am as well assured as I can be by testimony, that there has been an agent going through the country very extensively, recommended by persons of high standing in certain denominations, (unless his papers were forgeries,) and for the purposes, substantially, as stated by ‘A Layman;’ and although I am equally well assured that secret meetings were called in various places, for the developement and furtherance of that secret object, yet I never was present myself at any such a meeting, though a minister: and I believe many others of my brethren in the ministry never were: and my chief objection to the article of ‘A Layman’ was, that its sweep, in relation to the clergy, was so indiscriminate: whereas, I have no doubt that the great body of the clergy in this country, of every denomination, would have spurned the ‘secret,’ or treated it with its merited contempt. My informants are all ministers, to whom the secret was disclosed by the agent himself, who showed them his papers and recommendations, and some of whom were present at the meetings mentioned, and were solicited to aid in carrying the project into execution. They resided in Cincinnati, (Ohio,) in Pittsburg, (Pa.) and in this city, and are men, if named, as they can be, to whom the public would yield as full credit as even to Mr. Gilderslieve; especially when he writes on a subject of which, by his own showing, he is perfectly ignorant.”

In addition to the above extract, we make the following from the *Advocate* of December 26, in answer to the *Charleston Observer*:

“As to what the *Charleston Observer* has said respecting the ‘accus-

tomed abuse and calumny' uttered by the Advocate and Journal, we have a few words to say. In regard to our 'making a deadly thrust at Bible, missionary, and tract societies,' in what we said respecting the above mentioned plan, the Observer has uttered this grave charge on its own responsibility, and must dispose of it as best suits its interest or convenience.

The following are the editorial remarks which accompanied the communication of 'A Layman,' as published in this paper of August 15th last—

'How the author of this communication came to the knowledge of the secret combination on which he has animadverted so freely and justly, we cannot tell. That a plan similar to the above is in operation, we believe is known to many, most of whom were put in possession of it in a way which does not permit them, consistently with their integrity as christians, to make it known. We are no friends to secret associations of any sort, nor do we believe it possible long to conceal any plan, good or bad, for 'whatsoever is spoken in the closet, shall be proclaimed upon the house tops.'

For the truth of what is contained in this article respecting a plan in secret operation, the senior editor of this paper, who is the author of the present remarks, is alone responsible. And he is so far from retracting any thing there said, that he now affirms most unequivocally, that he had personal knowledge of the facts on which the declaration respecting the above mentioned plan was based—that he saw in the hand writing of the agent, who had been travelling extensively, as stated by 'A Layman,' the proposed plan—that being solicited by the agent himself to an interview, he submitted to the senior editor of this paper his plan in writing, not under any promise of secrecy, but by simply requesting that for the present it might not be divulged.

To avoid circumlocution I will speak in the first person. I read the document with attention, although it was long, and in its details quite complex. It appeared to me a very ingeniously devised plan to accomplish the object contemplated. Its object was professedly religious and political; and I scruple not to affirm that if it could be carried into effect without opposition, it might be made one of the most powerful political engines ever invented by man; and although I have no right to affirm that it entered into the design of its inventor, I do consider it of a character dangerous to the civil and religious liberties of our country, should it ever be used for that purpose,—and that I so expressed myself to its author, observing at the same time, that his motive might be good. I moreover explained to him, in the most pointed manner I could, my objections; told him, when he informed me that he had calculated on the support of the Methodists, that I should very much deprecate the day that any minister or member of our church should set his name to his constitution as one of its patrons.

In my last interview with this gentleman, I informed him expressly that I would not hold myself bound—as indeed I had never promised him to do so—to keep his plan a secret, but should feel myself at perfect liberty to say what I pleased, either privately or publicly, respecting it—and moreover, if any attempt should be made to carry it into execution, I felt myself under the most solemn obligation to oppose it by every honest and honorable means.

I moreover know, because I saw their signatures, that his plan was recommended by some respectable gentlemen, ministers and others, not of our denomination, one of whom I well remember stands at the head of a theological institution in the state of New-York. To be sure, this agent

had other plans in view, to aid him, in which considerable sums were subscribed by a number of gentlemen of high standing in society; but, as far as I understand it, the several objects were in some sort blended together, though that now particularly under consideration seemed to be the principal one.

Now these are facts of which I am as certain as I am of any thing I ever saw or heard, though I cannot otherwise prove them—being alone in my interviews with Mr. C., and being requested not to show his manuscript to any one—than by the collateral testimony of those who have heard Mr. C. develope his plan verbally. That he has so done to many, I have no doubt.

I have not said, nor do I now say, that the members of the Presbyterian church, nor the Presbyterian clergymen, are responsible for this plan; but that some of them approved of it I do know, unless his documents were forged.

Having thus stated the facts in the case, I think it due to Mr. C., the professed author of this plan, to state that I never felt any disposition to impugn his motives. He may have persuaded himself to believe that by putting it into the power of those who should become members of this great society, to elect the president of these United States, the governors of the individual states, &c., the great ends of justice might be the better secured, and the interests of religion more effectually protected and promoted,—not duly considering, that history, the best and most infallible interpreter of men's motives and actions, attests the great danger of accumulating political power into the hands of the church. That the plan of which I am speaking did contemplate this control over the elections of our country, will not be controverted by any who have been made acquainted with it. For my part, I should consider it my duty to oppose such a plan of operations, let it originate from whomsoever it might, as being prejudicial to the best interests of our country, and destructive in its consequences to the pure religion of the Lord Jesus Christ.

I should not have felt it my duty to enter into this detail, had not the Charleston Observer poured out such a flood of abuse against the Christian Advocate and Journal, accusing it of uttering falsehoods, &c. I would furthermore observe, that I never had any fear that this ingenious plan, so curiously contrived to accomplish the object of its author, to gain a political ascendancy by religious means, would ever gain the approbation and support of the community. The age is too much enlightened. There are too many religious sects, and political parties, to permit such an amalgamation of the several denominations, as would be necessary to effect such an object. On these accounts, I should not have thought it of sufficient importance to justify such a detail of circumstances, had not the veracity of former statements been called in question by the Charleston Observer."

That the editor of the Observer should positively affirm the statements concerning this secret plot to be "utterly false;" and that the assertion should be reiterated by the editors of the Calvinistic Magazine, is really strange. They certainly "reckoned without their host." For their satisfaction, and that of others who may wish to know more concerning this subject, we will give a few extracts from other papers.

From the Gospel Advocate, printed at Auburn, New-York.

"LOOK OUT!

"The following article which we extract from 'Plain Truth,' is *indeed* a confirmation of the alarming fact that the Presbyterians have been secretly at work, for years past, to effect a 'union of church and state.' The name of the 'travelling agent' is known to the editor of this paper,

and there are many in this village who can bear witness that all the material facts stated in the following article are substantially correct. The 'agent' received his education at the theological seminary in this place, and is now absent on a tour to obtain donations for carrying into operation his plan. We know more of this *fellow* than we are at liberty to disclose, having been laid with others under injunctions of secrecy. But as the fact is partially revealed—the *murder* partly out, we venture to make these observations with the hope that some person who is more at liberty, will tear off the mask, and expose to merited contempt the long-faced hypocrite who is voluntarily the tool of clerical conspirators."

"CONFIRMATION.

"*To the Editors of Plain Truth.*—I rejoice that the veil has been rent, and a deep laid and well matured plot of the Presbyterian party to acquire political ascendancy, has been stript of its secrecy and exposed to public criticism. The article which you copied in your last number from the Christian Advocate and Journal, is true in every essential particular; but the disclosures are not so full as they might have been. I have been in possession of the facts in relation to this stupendous plot for nearly a year, and have often thought that duty to my fellow-countrymen required that I should make them public, but I have been deterred from so doing by the fear that the boldness and magnitude of this scheme would excite doubts in the minds of some, of its reality, and as it was conceived and nurtured in secret, I should be wanting in proof to substantiate the truth of my statements. But, happily, the veil has been rent, and I rejoice that there are more tongues than mine to proclaim the conspiracy, and warn my countrymen of the impending danger.

In the latter part of August or fore part of September of last year, a travelling agent visited this part of the country, and delivered lectures to such as could safely be entrusted with the secret. He descanted at great length upon the present condition of the press in this country, said it was under the control of men supporting no religious creed, that with this tremendous engine in their hands they were enabled to give a wrong direction to public sentiment, and elevate such men only to power and office as accorded with them in opinion, &c., and concluded by proposing

That a CENTRAL SOCIETY be established at Washington city, of a character both *political* and *religious*; that a fund be raised to be expended in printing books, tracts and newspapers; that the central printing establishment be under the management of nine directors, a majority of whom should approve as well the matter which should appear in the national paper, as the books which should be published; and that newspapers and bookstores, subordinate to the national institution, be established in all the cities and principal towns in the Union.

The books and papers thus published, he said, would not cost half so much as they now do, and, as the present publishers are not organized as a party, and cannot print so cheap, they could easily be broken down, and the country supplied with such newspapers, tracts, and books, only as should be approved as orthodox.

He said the project had been heartily approved in every part of the country he had visited; that upwards of \$300,000 had already been subscribed, and that the society would be organized, and commence operations, so soon as \$500,000 should be raised.

This plan he communicated under the strictest obligations of secrecy. It was approved by some to whom he submitted it, but not by all.

I do not know how much money was subscribed in this place, but I have

been informed that the great western *pioneer* of this religio-political party [Mr. Bissell] subscribed \$50.

By the proceedings of the Presbyterian convention which was held in this village on the 20th of August, you will perceive that some steps have already been taken to carry the above project into effect. That convention consisted of Presbyterian ministers from nearly every part of the state, and sat, I am informed, with *closed doors*.

As my purpose was merely to corroborate the statement made in the Christian Advocate and Journal, I leave it for you or your readers to make such comments as the subject may suggest.

D.

Auburn, (N. Y.) Sept. 11, 1828."

"The above disclosures furnish a key to the memorable declarations of Dr. Ely, at Philadelphia, and of Mr. Wisner, at Utica and Auburn. To doubt any longer that the ultimate purpose of all the national and auxiliary schemes of 'benevolence' of the Presbyterians, is to invest themselves with a power co-equal with, if not superior to, that of our present civil government, would be like doubting the existence of the earth on which we daily tread."

In the Rochester Observer of October last, a writer over the signature of "A Presbyterian" comes out and acknowledges the fact of all that is stated concerning this secret agent; but rejoices that he has seen no one who is favorable to his plans. In answer to this piece, we find the following published in another Rochester paper:

"REV. MR. CHERRY.—The abandonment of this distinguished Presbyterian leader by his former confederates and abettors, in the hour of trouble, brought on by the exposure of a deep laid plot to acquire an absolute control of the American press, in which he was but an agent, is characteristic of all conspirators, and shows how unsafe it is to place confidence in men whose governing motives are power and emolument.

"A Presbyterian," in the last Rochester Observer, who claims to know as much about the matter as any one in this region, having been 'closeted with Cherry one whole winter evening, to hear a detail of his plan,' which he 'believes to be substantially the same as now published at the west,' and republished in Plain Truth, feigns great joy at the exposure of the reverend gentleman, and says that he has 'seen no one who has entertained a favorable opinion of the feasibility of the views and plans of this said Mr. Cherry.' Now, the absurdity of the last statement is made manifest by the fact that 'this said Mr. Cherry,' has been for several years past an 'authorized agent' of the Presbyterian party, supported wholly at their expense, has travelled through nearly every state in the Union, and obtained subscriptions to the amount of more than \$300,000, for the express purpose of breaking down all the old printing establishments in the country, and supplying their places with others of an orthodox character. In Rochester, six Presbyterians subscribed \$275—not \$150—as stated in our last number. Now, in the name of common sense, we ask, if 'no one entertained a favorable opinion of the feasibility of this plan,' by what necromancy was priest Cherry enabled to get \$300,000 subscribed to carry it into effect? We will now give the names of five of the six citizens of Rochester, who, Mr. Cherry stated, subscribed \$275. They are

JOSIAH BISSELL, JR.	\$50
HARVEY FLY,	\$50
WILLIAM JAMES,	\$50
ABRAHAM PLUMB,	\$50
—————*	\$50
ABNER WAKELEE,	\$50

"Who can believe that any one of the above gentlemen would have

thus lavished his money upon a project which he did not approve or deem feasible? But above all, would Mr. Bissell, who boasts that he never engages in an enterprise without resoluteness to carry it through—would Mr. Bissell have subscribed \$50 for a project which *he* did not *approve* or deem *feasible*?

REMARKS.—That there exists among the leaders in the Presbyterian church, the determination to doom to utter extinction, the light that guides the friends of equal rights, and that liberty of mind which is their glory, is too apparent to require any further proof. It is quite impossible that the above named transaction can be misconstrued. What! misconstrue an attempt to establish a *national printing establishment*, which should monopolize all the printing in the union! What will Presbyterians say to these things? Will they still say that the charge of aiming at *an establishment* is false? Or what will they say? Why, verily, they will say *nothing*, as they generally do when they get into a difficulty of a serious nature.

And, indeed, when this affair first came to the light, the more knowing ones of them, remained profoundly silent. "Murder," O ye pious gentry! "*will out*," and out every thing too, and when any set of men are clearly convicted, they had better hold their peace, and not manifest the badness of their cause by a lame effort at defence. If the names of all who subscribed to parson Cherry's paper, throughout the United States, could be come at, and published as they ought to be, it would make some of them feel *just middling*! Could a list of their names be had, it would be seen, that all the leading ministers and members of the Presbyterian church in the union, were subscribers. And as still as it has been kept, there were two gentlemen subscribed, who resided in *Knoxville*!

And should any of the members or friends of the "Central Society," think proper to stir this matter a little, they can hear something more on the subject, for, I may in truth say, the half has never yet been told.

It is a little singular that the "WESTERN PILGRIM," who in 1829, was favored with an opportunity of eve-dropping, and over-hearing a lengthy conversation between a number of the most respectable and distinguished Devils, in a certain cave, did not hear any thing said, either pro or con, with regard to this project! But, by the bye, it occurs to me, that his Satannic Majesty, only related to his welcome guest the pilgrim, *one side of the question*. He informed the Pilgrim that the great body of the *Methodists*, especially, the Bishops, Pre-

siding Elders, and Circuit Preachers, were all employed in the work of Devils!—that the editors of the Christian Advocate and Journal, published to the world such things as the Devil suggested to them;—that during the American Revolution, Methodist preachers acted a part against this country;—that the Missionary, Bible, Tract, and Sunday School Societies, and other institutions under the control of the Methodists, were gotten up by the management of the Devil!—and in short, that all the leading doctrines, and the entire polity of the Methodist Episcopal Church, were just such as the Devils would have them to be! Now, as it was generally known, that the Devil was always a *liar*, this fiend-like slang would have done the cause of Methodism no harm, but for the circumstance of its coming from a *Hopkinsian preacher*! What! did ever any minister of the gospel take up his abode in the midst of the stench, and smoke, and brimstone, of a goblin cavern—a cave of devils, and afterwards relate for *facts*, the statements made to him in those dolorous regions? Yes, a Hopkinsian clergyman, not an hundred miles from Rogersville, under the influence of *ardent spirits*, did as reported by himself, enter the *devil's den*, and hear all this low slang, and all these false accusations against Methodist preachers; and though he acknowledges that these accusations were brought against them by the *Devil*, still he publishes them to the world for *facts*, through the medium of a periodical, of which, he was at that time, ostensibly the editor! Shame! shame! This pilgrim has since set out on a pilgrimage to the west, and as I am informed, located in the meridian of Cincinnati. It is to be hoped, he has there found *better company*; for it is certain that, his connexion with his Satannic Majesty, while in East Tennessee, corrupted his morals very much. And having taken up his residence in a more salubrious clime, and in the midst of a higher order of beings—it is devoutly hoped, that in future, he will never so far degrade the ministerial office again, as to hold communion with the Devil! However, should he renew his acquaintance with his Satannic Majesty, and learn from him, things both “new and old;”—in view of the disgraceful circumstances under which he left this country, nothing he may hereafter publish will be believed. If the world were full of such men as the Pilgrim, I should be constrained to admit the truth of the horrible sentiment of Voltaire: that mankind are “a mere set of walking carcases, hateful and self-hated, doomed to disorder here, and to annihilation hereafter.” The Pilgrim reminds me of the picture of the *Bo-*

hon Upas, which is beautiful; while the shade of the real tree is *disease*, and the fruit, *death*.

Were I disposed to use all the epithets, found in the vocabulary which the excitement of the times has rendered but too common, I might call him an enemy to religion, a sacrilegious man, a blasphemer, a tyrant, a most violent usurper of unjust dominion over others, a slanderer of the dead and the living, the man of sin,—the son of perdition. But passion is not piety; the calling of hard names is not argument; the loading of an opponent with curses and detraction, is not the most probable way of convincing him, nor is the exhibition of the *odium theologicum* a very happy exemplification of obedience to those precepts, which require us, when we are reviled, not to revile again, and demand that “the servant of the Lord should not strive, but be gentle towards all men, meekly instructing those who oppose themselves to the truth, if peradventure God will give them repentance.”



CHAPTER VI.

THE HISTORY AND MYSTERY OF A CERTAIN FORTY-ONE DOLLARS AND FORTY-FOUR CENTS.

THE collisions in the political world—the disputes between contending parties—the contentions among the different orders of christians—and I may add, the conflicts among brethren of the *same household*—have all tended to keep alive that keen sensibility of soul which makes us watch each other's movements with a jealous eye, to mark any deviations from what each one may think just and true, with a more than usual solicitude. All this, if kept within the bounds of christian moderation, may be productive of much good. But if suffered to run wild, in the open fields of bold and unchastened speculation, to riot at large in an unrestrained abuse of each other's measures and conduct, instead of promoting peace and good will among men, it will only tend to engender strife, and to stir up every evil work. Aware of these things, I have endeavored in this work, as much as possible, to avoid coloring as high as I might have done, and still have kept strictly within the bounds of truth. This rule I shall observe in this chapter. Like the fabled Dragon, which is said never in sleep to close his lidless eyes, I have, for several years past, exerted my every nerve in defence of truth, and in opposing error; and this I will continue

to do, while I have strength to wield a pen, or lungs, to sound the alarm. I am well aware of the deadly opposition which will be made to this work; notwithstanding it has, heretofore, been the *policy* of those whose evil deeds I have brought to the light, to treat me with silent contempt. Being a kind of privileged character, I have several times been allowed peaceably to publish my sentiments to the world; and great pains have been taken, to make the above unfavorable impression on the public mind, for the express purpose, of preventing what I might say from having its due weight. It is rational to expect this from those whose unholy designs are tried, "*yet so as by fire.*" Let them pour upon me the vials of contumely, reproach, defamation, and all the baser passions of the human heart, I shall still go on in the bold but even tenor of my way. The law of Athens, at one time, made it a capital offence for any citizen to remain neutral in times of danger. This is as it should be. A lukewarm friend is more to be dreaded than an open enemy. If we lean upon them for support, we shall find to our cost, that we have leaned upon a broken reed. Away, then, with this mean, contemptible, time-serving policy. This is no time to "become all things to all men,"—at least, in the sense some seem to understand the injunction. But I must fly off in a tangent to another subject.

The most shameful transaction connected with the iniquitous workings of Hopkinsianism, in East Tennessee, is that of the collection and distribution of a certain *forty-one dollars and forty-four cents*, taken up at a Synodical meeting held in Athens, in the Fall of 1830. That the reader may more fully understand this matter, I will here re-publish a circular, which some few weeks after this occurrence was published and circulated through that section of country.

"STRANGE PROCEEDINGS.

"On the Sabbath of the *Hopkinsian Synod*, at Athens, Ten. this fall, a Sermon was delivered by the Rev. I. A. on the subject of the accomplishment of the MILLENNIUM in less than four-score years, in which it was given as his decided opinion, that whatever means the Divine Being might employ, the Gospel would be a *principal instrument* in the accomplishment of the universal spread of the Redeemer's Kingdom. This being the fact, it follows of course, that it must be supported; and exhibits at once, the great importance and necessity of the contributions of every friend to christianity; as, also, the exceeding virtue of such an act of benevolence.

After an enumeration of the destitute millions now inhabiting this earth who are not blessed with the means of Grace, the congregation were ardently solicited to aid in this great and glorious work, in order to communicate Gospel liberty to these slaves of heathenism, to contribute their

ten dollars, five dollars, one dollar, half dollar, quarter dollar, and whatever they choose. Accordingly a collection of about *forty-one dollars* and *forty-four cents* was made for the use and support of *Foreign Missions*, which, on the next day, by a *unanimous* vote of the *Synod*, was appropriated to the use and support of *Home Missions*. Had the congregation been apprised that it was designed for the use and support of *Home Missions*, it is presumable the amount of contributions would not have been quite so great. Can a Christian Ministry act in this way and be guiltless? Does not such *disguised villainy* lie shrouded with the mantle of Christian benevolence, at the bottom of most of their *schemes of Gospel monopoly*?

Should the facts herein contained be disputed, they will, at any time, be proven and established by the best of testimony.

A FRIEND TO THE BEST INTEREST OF MAN.

Nov. 20, 1830."

Now, I have repeatedly been charged with writing the above circular, and I have as repeatedly denied the charge; not that I disapprove of its publication, or disbelieve its contents. But, had I written it, instead of saying "strange proceedings," I would have said, COMMON PROCEEDINGS! For among these clerical jugglers, this mode of embezzlement, this species of clandestine conspiracy, against the pockets and purses of the American people, is but too common. The following correspondence will enable the reader to decide upon the *authorship* of this production:

"STRAWBERRY PLAINS, April 28, 1834.

"*Rev. George Horne*:—Sir, I have to request a favor of you, which, if leisure will permit and inclination prompt, I am sure you will grant. It is this; I wish to know if you are not the author of a certain circular published in 1830, headed "strange proceedings," and signed "A FRIEND TO THE BEST INTEREST OF MAN;" and purporting to be an exposition of a certain *Jesuitical exploit*, performed in your town by certain Hopkinsian preachers, in relation to a certain *forty-one dollars and forty-four cents*.

I expect shortly to publish a book, in which, I intend to set this sacrilegious transaction forth in its true light; and if you are the author of the production to which I allude, and have no objection, I will use your name to that effect.

I have, myself, been charged with the authorship of the aforesaid circular; and though I had no part or lot in the matter, yet, I know its contents to be true; and after it had made its appearance, I cordially approved its publication, as did many others, to my certain knowledge.

I am, Reverend Sir, your obedient humble serv't.

W. G. BROWNLOW."

"ATHENS, TEN. 27th June, 1834.

Brother Brownlow:—Dear Sir, I returned home from the East, day before yesterday, and received your favor of the 28th April last, requesting me to inform you whether or not, I am the author of a certain circular, headed "strange proceedings," and signed "A friend to the best interest of man." With regard to this, I can but reply in the affirmative; having written it from a *personal knowledge* of the facts therein exposed;

and having been inclined thereto from a desire to correct error, without injuring the feelings of any consistent and pious persons;—I have however, no particular wish that it should be re-published, but as you may not wish to be regarded as its author, I shall not object to your making any use of it that you may wish.

Respectfully, &c.

GEORGE HORNE."

As a powerful struggle will be made to get out of this shameful matter, I will adduce such clear and strong proof, as will place it beyond the reach of successful contradiction. The following certificate I obtained the day after this collection was raised:

"At the request of Mr. Brownlow, we the undersigned do certify, that we were at the Hopkinsian Synodical meeting, held in Athens in October, 1830; and on Sabbath of said meeting, we heard Doctor Anderson preach what he called a *missionary sermon*, at the close of which, the hats were carried round, and a collection of money raised for the support of the missionary cause. In the sermon, the speaker frequently spoke of the accomplishment of the Millenium, and enumerated the destitute nations, naming the heathen nations yet destitute of the Gospel, and ardently solicited the aid of the people to supply said heathens. We moreover certify, that we heard nothing in said sermon to authorize a belief, that the money was for any other purpose but that of *Foreign Missions*.

G. R. COX,
JOHN HARDWICK,
JOHN BOLDING."

"Being requested to state what we know, about a certain collection and appropriation of \$41 and some cents, at the Hopkinsian Synod held at Athens last fall, we think proper to say that we evidently understood the collection to have been made for the use of *Foreign Missions*, and we were astonished on the next day, or day after, to notice an appropriation of the above collection of \$41 and some cents, by the members of the Synod unanimously, to the use of *Home Missions*. Given under our hands 29th July, 1831.

GEORGE HORNE,
ABRAM A. HEARD."

"This is to certify, that I held a conversation with Doctor Anderson in Maryville, relative to the money collected at the Synod in Athens last fall, and he told me that he did not say what society of missions the money was for, and that *foreign* missions were not named at the time the collection was made!!! He also told me that they had appropriated the money to the use and support of *Home* missions, and that Mr. Hoyt had the money ready for the Board.

August 7, 1831.

IRA FALLS."

In commenting on the above certificates, and the matter to which they refer, I have only to say, that all six of the men whose names are attached thereunto, are gentlemen of the first respectability; and three of them, to wit, Horne, Bolding and Falls, are Ministers of very respectable standing in

the Methodist Episcopal Church. However, I must be permitted to add, that, to my own knowledge, the gentleman who preached the aforesaid sermon, was particular to mention *Africa, Greenland, and the Aborigines* of our own country, as the objects of the people's charity; and he assured them, that their money would be appropriated to the use and support of missionaries who might be sent out to those destitute regions. How the gentleman will avoid the charge of having acted with duplicity on that occasion, I know not, unless he shall say that by the aborigines he meant the *Hiwasseans*;—that by Greenland he meant the *Sequatcheans*;—and that by Africa he intended *Western Virginia* or the upper part of *East Tennessee*, as the negro population is greatest in those parts!

Knowing as I did, that there were but three Boards, to which the Presbyterians accounted for monies received in this way, viz: the Assembly's Board at Philadelphia, the Foreign Board at Boston, and the Home Board at New York; and being determined at the same time, to ascertain, if possible, what had become of this money, I addressed letters to each of these places, of which the following is a copy:

“MADISONVILLE, TEN. July 5th, 1831.

“*Dear Sir*:—At the last Synodical meeting held in Athens, Tennessee, in October last, there was a certain sum of money collected for the use and support of Foreign Missions; and the individual whose duty it was to have forwarded it to you, has not done so, as we think. If he have not, there is a defect somewhere, and we wish to remedy it. You will please write to me upon the reception of this, and let us know whether you have received the money, or an equivalent.

I am, very respectfully, &c.

W. G. BROWNLOW.”

“BOSTON, July 19, 1831.

“*Dear Sir*:—Your favor of the 5th inst. has this day been received. The Rev. Mr. Potter of Creek Path, and the Rev. Mr. Chamberlain of Willstown, received \$58 88, collected at the meeting of the Synod of West Tennessee; and accounted to our Board for the same, and the money is acknowledged in the Missionary Herald for December last, page 400.—I presume this is the money to which you refer. But if it is not, I should be much obliged by any information which you may be able to give me respecting it.

I am, dear Sir, yours very respectfully,
Mr. W. G. BROWNLOW.”

HENRY HILL.

“OFFICE OF THE BOARD OF MISSIONS, }
JULY 21st, 1831. }

“*Dear Sir*:—Your letter of the 5th inst. was duly received. I have examined our receipts from the time of the meeting of your Synod, and see no acknowledgment of any money collected at that time: you mention for *Foreign Missions*; if it was collected for that object, it might have

been sent to Boston, but if for Domestic Missions, it ought to have come here; or to the H. M. Society at N. York: if it was intended for the "Assembly's Board of Missions," it must be sent to *S. Allen, Esq. Treasurer, No. 34 South 3d Street, Philadelphia.*

Very respectfully, your obed't serv't,

J. T. RUSSELL, *Cor. Sec.*

W. G. BROWNLOW."

"OFFICE OF THE A. H. M. S. 144, NASSAU ST., }
NEW YORK, JULY 28, 1831. }

"*Mr. W. G. Brownlow*:—Dear Sir, yours of the 5th inst. was duly received. In reply to your inquiry, whether certain monies collected for the American Home Missionary Society—at the meeting of the Tennessee Synod in October last, have ever been paid to us—I answer as follows: Rev. Darius Hoyt certified to us that \$41 had been collected at the Synodical meeting *previous*—which with \$3 in his hands before, made the amount of \$44 in his possession, subject to the order of the American Home Missionary Society. In order to avoid the risk of sending it by mail, and for the sake of convenience in drawing for it to pay missionaries in Tennessee, we have chosen to have it remain in Mr. Hoyt's hands. We expect to send an order for it in a day or two. With warm wishes for the spiritual prosperity of Tennessee, I remain yours, &c.

A. PETERS, *Cor. Sec. A. H. M. S.*,

By CHAS. HALL, *Assist.*

REMARKS.—The whole matter is now before the reader. Let each one judge for himself, so far as honesty or dishonesty, truth or falsehood, are concerned. But let no one say, that these ministers are excusable, inasmuch as Mr. Hoyt informed Mr. Peters that the money was in Maryville, subject to his order; for, as before stated, the money *was not* collected for Mr. Peters' board. Besides, if the people had known that their money was to go to the use and support of *little Calvinistic home missionaries*, as Mr. Horne says in his circular, "it is presumable the amount of contributions would not have been quite so great." I would like to hear Messrs. Hoyt or Peters answer the following questions. *When* was this money raised? *When* was Mr. Peters notified? How long is it from October, 1830, till July, 1831? Was not Mr. Peters informed by a correspondent in Maryville, that he would be written to on this subject by some one not very friendly to the Presbyterians? *Why* was the board at New-York notified at all, that this money had been raised? Was it because of the publication of Horne's circular? Or was it because of the publication of Brownlow's pamphlet in the spring following? *Why* was not an "order" sent for this money in less than ten months after it was collected? *Why* "send an order for it in a day or two" after the reception of my letter? And last of all, was "*the risk of sending it by mail*" greater in 1830, than in 1831? But to me, it seems quite

superfluous to multiply questions in reference to this topic. This may be Hopkinsian *disinterested benevolence*, but it is not the benevolence of the Bible. But benevolence of this kind is unworthy the name: it is nothing better than refined, attenuated, and decrepid roguery. Not an element does the transaction contain, not a quality does it exhibit, which is not directly at war with the spirit and practice of christianity, not to say of common honesty.

The moral disadvantages of such conduct, and its manifest tendency, in the hands of such men, to corrupt even the heathen themselves, are evils which cannot be too deeply deplored.

The guilt of lying, which attaches itself to the features of this transaction, is that of the most odious kind; it is guilt, the offspring of design, illy reflected on, deeply corrupt, shamefully false, and secretly though badly matured. Oppression, perfidy, malignant passion, restless violation of the rights of others, and rank, hot incense of murder, and inhuman spoliation, all meet in this dark deed. Despair, and death, and misery, manifold and worse than death, have, since this occurrence, followed in their ghastly train; and rioted, as with infernal drunkenness of delight, amidst the scenes of agony occasioned by an improper use of this money. The record of this deep crime is now written on the sands of Africa and Greenland, and stamped on their imperishable rocks! And if, gentlemen, in the plenitude of his compassion, that God, whose majesty you have thus awfully despised, defied, and insulted, shall see fit to confer on you, in token of the pardon of your black offence, the honorable distinction of *pardoned sinners*, I shall greatly rejoice.

A few reflections, gentlemen, and I shall have done with this matter for the present. Let me only call your attention to the object of missions. With this you must be duly impressed, when you consider the evils which prevail where the gospel is not known, and which it is designed to remove. Think, gentlemen, of the degradation and misery of all who are strangers to the blessings of the gospel. Think of millions of immortal beings, bowing down to images, or paying religious devotion to reptiles, or to stones. Think of infatuated mothers, tearing away their smiling infants from their bosoms, and casting them to contending alligators, or offering them a sacrifice upon the altars of gross superstition. Think of the dying agonies of the bereaved widow upon the funeral pile of her deceased husband, and the living woes of the son who lights, and the weeping orphan who surrounds it. Think

of the multitudes of infatuated victims annually crushed beneath the wheel of their idol god, and the infinite variety of licentious and sanguinary rites which attend the superstitions that prevail over a large portion of the eastern hemisphere; and then think of this *money*, and of the supreme excellence of which these unfortunate creatures have been deprived by your conduct.

From these turn your eyes to the tribes who inhabit our western wilderness, for whose spiritual good you said this money was in part collected. Mark their degradation of character, their sottish habits of life, and the wretchedness and misery which every where attend them. Look at the condition of those nations, your neighbors, who are struggling for civil liberty and independence. To the true privileges of God's people, and the rich blessings of the gospel many of them are entire strangers. Gentlemen, your duty is plain, and God will require it of you. You have kept back an active missionary from some destitute region. What a pity! Gentlemen, if you hoard up that money, or apply it to the support of home missions, or squander it upon yourselves or your families, and neglect the cause for the promotion of which you declared it was intended, how will you render up an account to God in a coming day? Can you reconcile it with your feelings to see your fellow beings in the judgment, on the left hand of the Judge, and know that a right use of this money, might have been instrumental in their salvation? And yet, gentlemen, you are in danger of this,—if you fail to restore to them their due; aye, and more too;—you are in danger of being found on the left hand with them.

But must not such conduct do great injury to the cause of religion, here in our own country? Will not many, upon hearing that *ministers* act thus, turn away in disgust from all religion. In a conversation, which Napoleon Buonaparte held with his friends at St. Helena, he said, among many other things, “how is it possible that conviction can find its way to our hearts, when we witness the acts of iniquity of the greatest number of those whose business it is to preach to us? I am surrounded with priests who preach incessantly that their reign is not of this world, and yet, they *lay hands* upon every thing they can get!” May God, the fountain of all good, save the *writer* and the *reader*, from ever bringing a reproach upon the cause of religion! And may God, in the plenitude of his compassion, grant unto the members of this synod, the free and full pardon of this, their almost unpardonable sin, is among the most ardent desires of my soul!



PART IV.

The Calvinian and Hopkinsian doctrines, in their true colors, as contained in the writings of Calvin and Hopkins, and also the Westminster Confession of Faith, of the Presbyterian church, in the United States.

CHAPTER I.

CALVINISM, IN ITS TRUE COLORS, AS CONTAINED IN THE WRITINGS OF JOHN CALVIN.

THE name of *Calvinists*, was given at first to those who embraced not only the doctrine, but the church government and discipline established at Geneva, by John Calvin, the celebrated reformer.

But since the meeting and unwarrantable transactions of the synod of Dort, the name has been applied to all who embrace Calvin's leading views of the gospel. Calvin was born at Noyon in Picardy, July 10, 1509. He first studied the civil law, and was afterwards made professor of divinity at Geneva; and it is a great pity that he did not continue in the study and practice of the civil law. Calvin, although a reformer of Geneva, nevertheless aimed at a revival of Romish tyranny. Agreeably to the spirit of a certain consistorial chamber, or a kind of inquisition, of which he was a distinguished member, he proceeded to most unwarrantable lengths; to which indeed he was but too easily impelled by a natural warmth and unrelenting hardness of temper. Calvin was both in principle and practice, a persecutor. So entirely was he in favor of the persecuting measures, that he wrote a treatise in defence of them, maintaining the lawfulness of them in putting *heretics* to death!—And by heretics he meant all who differed from himself, such for instance as *Servetus* and *Castellio*. The former a physician, having written Calvin some letters upon the mystery of the trinity, which appeared to contain heterodox notions, he actually made them the ground work of a persecution against him; and this persecution did not cease, or stop in its progress, till the unhappy culprit was consigned to the flames! Previous to Servetus's death, upon the recommendation and advice of Calvin, he

was put into a deep dungeon, where he was almost eaten up with vermin, forbidden the supplies he needed in his confinement,—and with all, before they cast him into this dungeon, they took from him 97 pieces of gold, a gold chain worth 20 crowns, and 6 gold rings!

Castellio, a man of learning and piety, had the misfortune to differ with Calvin in judgment, in relation to *absolute predestination*. This Calvin could not bear, and therefore treated Castellio in so rude and cruel a manner, that even his warmest friends are ashamed to justify him. In his writings he calls him, “blasphemer, reviler, malicious, barking dog, full of ignorance, beastiality and impudence, imposter, a base corrupter of the sacred writings, a mocker of God, a contemner of all religion, an impudent fellow, a filthy dog, a knave, an impious, lewd, crooked-minded vagabond, beggarly rogue.” Castellio, by the persecutions of Calvin, was thrown into such circumstances of poverty, that he was scarce able to maintain himself. And for drawing out of the river Rhine, near the banks of which he lived, the wood that floated down, (which was every man’s property that could catch it) this charitable man Calvin, published him to the world for theft! Reader, this is pious reform! This is reforming that spirit of intolerance in the church of Rome! All this cruelty was practised upon a *Protestant*, in the Protestant city of Geneva! And this is the old man, whose doctrines, discipline and practice, are held in such high esteem by the Presbyterians, and the rest of the Calvinistic denominations. But to return. Calvinism, within the last half century, has undergone so many and great changes, or rather modifications, that it is no longer in form and appearance what it was, that is, in the *sermons* of Calvinistic divines; though, in their *printed works*, the doctrine is the same, and these they are determined never to revoke. They have used a great deal of art and policy, and deception, in order to keep their doctrine in countenance, but all to little purpose, for the sovereign multitude are determined to believe their own eyes, in preference to the statements of any people.

The Calvinists complain much of being misunderstood and misrepresented; but when they shall set forth their *new* faith, and their *old* faith in plain and intelligible language, I am confident their complaints will cease; for I cannot believe there is a disposition in the community to do them injustice. But the *old* system of Calvinism all understand: the *new* system no one can understand. Whether a concealed method of holding and teaching the doctrines of the gospel be in accord-

ance with the spirit and design of the same, deserves to be seriously considered. And whether or not it be desirable to add a number of persons to a church, under a mistaken view of what is the faith of that church, will not long be doubted by any who love frankness and open dealing. However, I do not wonder in the least, that those who resolve all the wicked motives and conduct of men and devils, into the *efficient* decrees of God, should labor to conceal their real sentiments, or hide the deformities of such a system. Now, as *John Calvin* will be allowed by all to be a competent teacher of Calvinism, I insist that his exposition of the doctrine which take his name, may be consulted as the most satisfactory authority. Therefore I shall commence with extracts from his own Institutes. He teaches the doctrine in the following style:

“CALVIN’S INSTITUTES.—Vol. 2.

“Predestination we call the eternal decree of God, by which he hath determined in himself, what he would have to become of *every individual of mankind*. For they are not *created* with a similar destiny; but eternal life is ordained for some, and eternal damnation for others.” Page 420.

“We affirm that this counsel, as far as concerns the *elect* is founded on his gratuitous mercy, *totally irrespective of human merit*; but that to those whom he devotes to condemnation, the gate of life is closed by a just and irreprehensible, but incomprehensible, judgment. In the elect, we consider calling as an evidence of election, and justification as another token of its manifestation, till they arrive in glory, which constitutes its completion. As God seals the *elect* by vocation and justification, so by excluding the *reprobate* from the knowledge of his name and the sanctification of his spirit, he affords an indication of the judgment that awaits them.” Page 425.

“When the human mind hears these things, its petulance breaks all restraint and it discovers as serious and violent agitation as if alarmed by the sound of a martial trumpet. Many indeed as if they wished to avert odium from God, admit election in such a way as to deny that any one is reprobated. But this is puerile and absurd, because election itself could not exist without being opposed to reprobation. God is said to separate those whom he adopts to salvation. To say that others obtain by chance or acquire by their own efforts, that which election alone confers on a few, will be worse than absurd. Whom God passes by therefore he reprobates, and from no other cause, than his determination to exclude them from the inheritance which he predestines for his children.” Page 442.

“These things will amply suffice for persons of piety and modesty, who remember that they are men. But as these virulent adversaries are not content with one species of opposition, we will reply to them all as occasion may require. Foolish mortals enter into many contentions with God, as though they could arraign him to plead to their accusations. In the first place they enquire, by what right the Lord is angry with his creatures who had not provoked him by any previous offence; for that, to devote to destruction whom he pleases, is more like the caprice of a tyrant than the lawful sentence of a judge; that men have reason, therefore to

expostulate with God, if they are predestinated to eternal death without any demerit of their own, merely by his sovereign will. If such thoughts ever enter the minds of pious men, they will be sufficiently enabled to break their violence by this one consideration, how exceedingly presumptuous is it only to inquire into the causes of the Divine will: which is in fact, and is justly entitled to be, the cause of every thing that exists." Page 444.

"Observe; all things being at God's disposal, and the decision of salvation or death belonging to him, he orders all things by his counsel or decree in such a manner, that some men are *born* devoted from the womb to certain death, that his name may be glorified in their destruction." Page 449.

"The perplexity and hesitation discovered at trifles by these pious defenders of the justice of God, and their facility in overcoming great difficulties, are truly absurd. I inquire again, how it came to pass that the fall of Adam, independent of any remedy, should involve so many nations with their infant children in *eternal death* but because such was the will of God." Page 450.

"Another argument often urged to overthrow predestination is, that its establishment would destroy all solicitude and exertion for rectitude of conduct. For who can hear, say they, that either life or death is appointed for him by God's eternal and immutable decree, without immediately concluding that it is of no importance how he conducts himself; since no action of his can in any respect either impede or promote the predestination of God? Thus all will abandon themselves to despair, and run into every excess to which their licentious propensities may lead them. And truly this objection is not altogether destitute of truth; for there are many swine who bespatter the doctrine of predestination with their impure blasphemies, and with this pretext elude all admonitions and reproofs: God knows what he has determined to do with us: if he has decreed our salvation, he will bring us to it in his own time; if he has destined us to death, it will be in vain for us to strive against it. But the scripture, while it inculcates superior awe, and reverence of mind in the consideration of so great a mystery, instructs the faithful in a very different conclusion, and fully refutes the wicked and unreasonable inferences of these persons." Page 455.

"They carry their blasphemies much farther, by asserting, that any one who is reprobated by God will labor to no purpose if he endeavor to approve himself to him by innocence and integrity of life; but here they are convicted of a most impudent falsehood. For whence could such exertion originate but from election? Whoever are of the number of the reprobate being vessels made to dishonor, cease not to provoke the Divine wrath against them by continual transgressions, and to confirm by evident proofs the judgment of God already denounced against them; so that their striving with him in vain is what never can happen." Page 456.

"As the Lord, by his effectual calling of the elect, completes the salvation to which he has predestinated them in his eternal counsel; so he hath his judgments against the reprobates, by which he executes his counsel respecting them. Those therefore, whom he hath *created* to a life of shame and a death of destruction, that they might be instruments of his wrath, and examples of his severity, he causes to reach their appointed end, sometimes depriving them of the opportunity of hearing the word, sometimes, by the preaching of it increasing their blindness and stupidity." Page 475.

REMARKS.—It will be seen from the above extracts, that

whatever has or shall come to pass in this world, whether it be good or whether it be bad, proceeds from the divine will entirely, and is irrevocably fixed from all eternity; God having *secretly predetermined* not only the adverse and prosperous fortune of every person in this world, but also his *faith* and *infidelity*, his *obedience* and *disobedience*, and consequently his everlasting happiness or misery after death; which fate or predestination it is not possible, by any foresight or wisdom, to avoid.

The principle involved in this doctrine, that is God's absolute decree, is directly at variance with St. James's doctrine of faith and works, which, in a qualified sense is predicated upon the principle of merit; for there can be no merit in obedience, nor demerit in disobedience, where the individual is compelled by fate or predestination, to obey or disobey; besides, this doctrine violates every attribute of the Deity; his absolute decree, deprives him of all power to govern the world, and renders nugatory his providence, his mercy, and his justice. Such are the puerile doctrines held by most, if not all, the Calvinistic sections of the christian church. It cannot be necessary to enlarge upon these extracts, to show that Calvinism when carried out, contains inherently all the essential principles of idolatry; and that it is every way calculated to raise its admirers to the very achme of pagan splendor! Calvinism, being thus found both in faith and practice, derogatory to the supremacy and spirituality of God, inconsistent with the divine nature, and at variance with *itself*; it is impossible that it could have had a divine origin, and must, therefore, have been a mere human invention, contrived by its founder for political purposes, to gratify his ambition and raise himself to regal dignity.

Truly, the God whom Calvin worshipped, was every way as different from the God of the Bible, as the Bible itself is from the Koran. Nay, the difference between the two beings, is as great, as that existing between Mohammed the preacher at Mecca, and Mohammed the sovereign prince and pontiff of Medina, or Oliver Cromwell the farmer, and Cromwell the "Lord Protector." But the difference betwixt Calvin the preacher, and Cromwell the farmer, was as follows: The latter was raised from the cultivation of the soil, to direct the helm of state, agreeably to known laws and established customs; but the former stood forth the vicegerent of God, armed with the sword of persecution to enforce his high and heaven-daring commands—he only was the favorite of heaven, the only dispenser of its justice, all the rest of the

world were heretics, while the *love* of God sharpened the sword of persecution in his hands! The goodness, mercy, and providence of God, were, in his hands, made subservient to the establishment of a military despotism, and the wasting *Upas* of error and falsehood, was nurtured and raised to maturity by the blood of the innocent men he caused to be slain!

And certainly, the man who can swallow his doctrines and conduct, horns foremost or otherwise, must have the throat of an ostrich; while the stomach that can digest them, need not dread to encounter iron, adamant fish-hooks, and glass-bottles! I could sooner believe all the fables in the legend, and the Talmud, and the Koran, than that the doctrine of Calvinism has any foundation in truth. I will here add the views of THOMAS JEFFERSON, a disinterested judge at least, in relation to the doctrines, policy, and ambition of the Presbyterians, as contained in the IV vol. of his works—page 358. In a letter to Doctor Cooper, bearing date November 2, 1822, Mr. Jefferson says: “Your favor of October 18th, came to hand on yesterday. The atmosphere of our country is unquestionably charged with a threatening cloud of fanaticism, lighter in some parts, denser in others, but too heavy in all. I had no idea, however, that in Pennsylvania, the cradle of toleration and freedom of religion, it could have arisen to the height you describe. This must be owing to the growth of *Presbyterianism*. The blasphemy and absurdity of the five points of Calvin, and the impossibility of defending them, render their advocates impatient of reasoning, irritable, and prone to denunciation of character.”

Mr. Jefferson, in a letter to old John Adams, dated April 11, 1823, writes as follows: “The wish expressed in your last favor, that I may continue in life and health, until I become a Calvinist, at least in his exclamation of ‘*mon dieu! jusqu’a quand!*’ [My God how long! is the French signification] would make me immortal. I can never join Calvin in addressing *his God*. He was indeed an atheist, which I can never be; or rather his religion was *dæmonism*. If ever man worshipped a false God, he did. The being described in his five points, is not the God whom you and I acknowledge and adore, the creator and benevolent governor of the world; but a dæmon of malignant spirit. It would be more pardonable to believe in no God at all, than to blaspheme him by the atrocious attributes of Calvin.” In conclusion, as some of my readers may not fully know what is meant by the “five

points" of Calvinism, I will state them. The five points of Calvinism are substantially the following:—

1. God decreed *whatsoever* comes to pass.
2. Unconditional election and reprobation.
3. Christ died only for a part, viz. the elect.
4. Irresistible grace to bring in the elect.
5. The impossibility of falling from grace.

CHAPTER II.

GENUINE CALVINISM, AS CONTAINED IN THE WESTMINSTER CONFESSION OF FAITH.

THIS BOOK contains all the peculiar and distinctive doctrines of Calvinism, such as may be found in the constitution of the Presbyterian churches in the United States, the Saybrook Platform, the Assembly's Catechism, and various other standard writings of the Presbyterians, Congregationalists, and Baptists. I believe it is generally understood, that the Saybrook Platform founded in the year 1708, contains the religious belief of the Congregationalists. That the Congregational churches and clergy of New-England, do believe in the doctrinal articles of the Platform, is too evident to be denied.

1st. From the circumstance of its being adopted at the time mentioned by the churches, and never having been repealed since by any public act of the churches.

2nd. From the circumstance that the general association approved of the publication of a new edition of that work, about 30 years ago.

3rd. From the circumstance that those articles which the churches of this order may have either in manuscript, or printed in a tract, do uniformly convey the same doctrinal views as are contained in the Platform. The system of doctrines contained in this work, is a mixture of Calvinism, Universalism, Unitarianism, Arminianism, and Methodism. And now, the Confession of Faith contained in the "constitution of the Presbyterian church in the United States of America;"—ratified by the general assembly of 1821, published 1824, contains the doctrines of the Saybrook Platform without even the *slightest alteration*, except the quotations from scripture are more numerous and are quoted at full length, and the addition of a chapter, entitled, "of synods and councils."

As the Presbyterian Confession of Faith is acknowledged as the standard, and as the doctrinal system it contains has not been abandoned by said church, I will give extracts from the same, that the reader may know what the doctrines of this church are. The following extracts are taken from the III chapter, which is headed, "of God's eternal decrees:"

"1st. God from all eternity, did by the most wise and holy counsel of his own will freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.

2d. Although God knows whatsoever may or can come to pass, upon all supposed conditions, yet hath he not decreed any thing, because he foresaw it as future, or as that which would come to pass, upon such condition.

3d. By the decree of God for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death.

4th. These angels and men thus predestinated and fore-ordained are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished.

5th. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret council and good pleasure of his will, hath chosen in Christ, unto everlasting glory, out of his mere free grace and choice without any foresight of faith or good works, or perseverance in love, or any other thing in the creature as conditions, or causes either of their election thereunto; and all to the praise of his glorious grace.

6th. As God hath appointed the elect unto glory, so hath he, by the free purpose of his will fore-ordained all the means thereunto. Wherefore they who are elected being fallen in Adam, are re-called by Christ, are effectually called unto faith in Christ by his spirit working in due season; are justified, adopted, sanctified and kept by his power through faith unto salvation. NEITHER ARE ANY OTHER REDEEMED BY CHRIST, effectually called, justified, adopted, sanctified and saved but the elect only.

7th. The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice."

That the doctrine taught in Calvin's Institutes, in reference to the doctrine of election and reprobation, is substantially that of the Confession of Faith, is obvious from the foregoing extracts. All we ask of Presbyterian preachers is, to state their doctrines as they really are. That they do not state them so plainly as Calvin or the Confession of Faith does, I have already shewn, and hope to make still more fully manifest. The following extracts, taken from this same Confes-

sion of Faith, and headed "of effectual calling," are from chapter 10:

"1st. All those whom God hath predestinated unto life, and *THOSE ONLY* he is pleased, in his appointed and accepted time, effectually to call by his word and spirit, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds spiritually and savingly, to understand the things of God—taking away their heart of stone, and giving unto them an heart of flesh; renewing their wills, *and by his Almighty power determining them to that which is good*; and effectually drawing them to Jesus Christ; yet as they come most freely, being made willing by his grace.

2d. This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man, who is altogether passive therein, until, being quickened and renewed by the holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.

3d. Elect infants dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh, when, and where, and how he pleaseth. So also are all other *elect* persons, who are incapable of being outwardly called by the ministry of the word.

4th. Others not elected although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet they never truly come to Christ, and therefore cannot be saved; much less can men, not professing the christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they may, is very pernicious, and to be detested."

REMARKS.—The Presbyterian Confession of Faith, it will be seen, teaches that God eternally and unchangeably ordained all the murders, profaneness, lying, drunkenness, whoring, cheating, stealing, &c. which ever did or ever will come to pass! Surely he must have ordained all these things if he ordained *whatsoever* comes to pass, for all these things come to pass. But it will be said, as it repeatedly has been said, that this is misrepresenting their doctrines. Is it not strange that they should complain of injustice and misrepresentation, when we appeal to their Confession of Faith and other standards as expressive of their views? As to the complaint of *injustice*, I cannot understand it! Is it unjust to appeal to articles of religion which have been agreed upon and adopted by a church, when we wish to ascertain what are the sentiments of that church? As to *misrepresentation*, I am perfectly astonished at this complaint! I say that those who believe that God decreed *whatsoever* comes to pass, must believe that he decreed that sinners should *choose* to sin, for this comes to pass,—that Adam should eat the forbidden fruit, for this came to pass—that Cain should kill Abel, for this came to pass—that David should murder a man and steal a sheep, for this

came to pass—that Judas should steal money and betray his Lord, for this came to pass; that the Jews should falsely accuse and shamefully murder Christ, for this came to pass; that some men in this life should rob hen-roosts, for this comes to pass—that most of the Presbyterian clergy *believe one thing and preach another*, for this comes to pass—that the Methodist clergy should take exceptions to their course and expose them, for this comes to pass—and so of all other things which come to pass, for the simple reason that they do come pass. I think this a fair and unavoidable inference, and no misrepresentation whatever. I say if God elected a certain number which cannot be diminished, those who are of this number, will be saved, do what they may. And those who are not of this number, but of those whom God eternally passed by and ordained to dishonor and wrath, in his alleged fury and vengeance, for whom Christ did not die, and who are not *effectually* called, will not be saved do what they may. I do not consider this a misrepresentation, but a fair and legitimate conclusion. If this view of the Calvinian system be a correct one, is it not strange that those who believe that the number of the elect “cannot be increased,” should nevertheless appear so anxious to send missionaries among the heathen and elsewhere? What good can missionaries do, if this doctrine be true? They cannot *increase* the number of the *elect*, nor can they *diminish* the number of the *reprobates*, nor can the Devil himself, with all his arts *diminish* the number of the *elect*, for it “*cannot be diminished.*” Of what service then can missionaries be, if the destinies of all men are already unchangeably fixed in heaven or hell? And what good will preaching do here at home? Reader, think of these things; and if your eyes have not been blinded by the dust of prejudice, you will soon see things in a different light.

As we have no religious test in this country, every man has a perfect right to adopt such views of the plan of salvation as he may choose, and certainly we have no objection to people thinking and choosing for themselves; but it does not comport with honesty, much less with ministerial integrity, to dissemble with the public, and by artifice and clerical trickery, conceal our real sentiments, professing one thing while we industriously circulate another, or believing one thing and preaching another. Truth needs no such manœuvres to sustain it. In this respect, there is but too striking a resemblance between the conduct of the Presbyterian clergy, and the game *Æsop’s bat* played off upon the birds and the beasts!—It is becoming “all things to all men.”

CHAPTER III.

CALVINISM, AS CONTAINED IN THE LARGER AND SHORTER
CATECHISMS OF THE PRESBYTERIAN CHURCH.

BESIDES the extracts already made, I could conveniently add, any number of like tenor and import, from Calvinistic writers from the days of John Calvin to the present time. But more need not be given to lead the reader to a correct understanding and statement of the odious doctrine of *absolute unconditional predestination*; which, as I have shewn, includes all events from the beginning of time, and a particular personal predestination to everlasting *life*, and a particular personal predestination to everlasting *death*. However, lest it should be said, that there are no more such doctrines, extant, I must be permitted to add a few inglorious paragraphs from the larger and shorter catechisms of the Presbyterian church. The following are the extracts:

Q. "67. What is effectual calling?

A. Effectual calling is the work of God's almighty power and grace, whereby (out of his free and especial love to his *elect*, and from nothing in them moving him thereunto) he doth in his accepted time invite and draw them to Jesus Christ, by his word and Spirit: savingly enlightening their minds, renewing and powerfully determining their wills, so as they (although in themselves dead in sin) are hereby made willing and able, freely to answer his call, and to accept and embrace the grace offered and conveyed therein." *Larger Catechism*.

Q. 68. "Are the elect only effectually called?

A. All the elect, and *they only* are effectually called; although others may be and often are outwardly called by the ministry of the word, and have some *common* operations of the Spirit, who for their wilful neglect and contempt of the grace offered to them, being justly left in their unbelief, do never truly come to Jesus Christ." *Ib*.

Q. 13. "What hath God especially decreed concerning angels and men?

A. God, by an eternal and immutable decree, out of his mere love, for the praise of his glorious grace, to be manifested in due time, hath elected some angels to glory; and in Christ, hath chosen *some* men to eternal life, and the *means thereof*; and also, according to his sovereign power, and the unsearchable counsel of his own will hath *passed by*, and fore-ordained the rest to dishonor and wrath, to be for their sin inflicted, to the praise of the glory of his justice." *Ib*.

Q. 31. "With whom was the covenant of grace made?

A. The covenant of grace was made with Christ as the second Adam, and in him with all the elect as his seed." *Ib*.

Q. 59. "Who are made partakers of *redemption through Christ*?

A. Redemption is applied and effectually communicated, to all those for whom Christ hath purchased it; who are in time by the Holy Ghost enabled to believe in Christ according to the gospel." *Ib*.

Q. 20. "Did God leave *all* mankind to perish in the estate of sin and misery?"

A. God, having out of his mere good pleasure, from all eternity, *elect*ed some to everlasting life, did enter into a covenant of grace, to deliver *them* out of the estate of sin and misery, and to bring *them* into an estate of salvation by a Redeemer." *Shorter Catechism*.

Q. 21. "Who is the Redeemer of God's elect?"

A. The only Redeemer of God's *elect* is the Lord Jesus Christ." *Ib.*

REMARKS.—As obnoxious in their nature, and ruinous in their tendency, as are the doctrines of these catechisms, all parents who have their children baptized by Presbyterian ministers, are required to teach them to the poor little innocent creatures! What! teach little children a *lie*, and to cherish and believe a *lie*! What! teach a child that by the decree of election, a certain and definite portion of mankind are particularly predestinated to life—that this election is unconditional, without "any foresight of faith or good works, or perseverance or any other thing"—that by the decree of reprobation a certain and definite portion of mankind are particularly predestinated to dishonor and wrath—and that this predestination is for the praise of God's most glorious justice! Reader, sooner teach your child that there is no God at all, than that there is such an atrocious God in existence, as the one described in these catechisms.

Once more: As false and unscriptural as are the above quotations, and also, all those quotations from the Confession of Faith, every ordained minister in the Presbyterian church, is nevertheless solemnly sworn, before God and the members of Presbytery, to both *believe* and *preach* them. By this solemn oath, I mean their oath of ordination: and this oath is as binding, if not more so, as any ever administered in a court of justice. But to the law and to the testimony. In the "Form of Government," chapter XV, page 378, it is stated that "when the day appointed for ordination is come," among other questions proposed to the candidate for orders, are the following:—

"Do you sincerely RECEIVE and ADOPT the Confession of Faith of this church, as containing the system of doctrine taught in the Holy Scriptures?"

Do you approve of the government and discipline of the Presbyterian church (which require the zealous and faithful maintainance of its doctrines) in these United States?

Do you promise subjection to your brethren in the Lord?"

When a Methodist preacher receives elders' orders, he is asked the following question among others, in the presence

of God and the whole congregation, by the bishop who ordains him:

“Will you be ready *with all faithful diligence*, to banish and drive away all erroneous and strange doctrines contrary to God’s word?”

Neither a Methodist nor a Presbyterian minister, who has answered the above questions at his ordination, can, without an obvious dereliction of duty—alias *false swearing*, preach any other doctrine than that which is contained in the articles of his own church, nor administer any other discipline than that which is recognized in the government of that church. For my own part, I have ever felt conscientious in this matter. I have been accustomed to preach controversy, or “with all faithful diligence, to banish and drive away all erroneous and strange doctrines;” and I never expect to preach a sermon while I live, wholly free from controversy. I have too much regard for my *ordination oath*, ever to cease opposing error. And I confess, I think very little of a Methodist preacher, who, for the sake of popularity, or promotion in some way, will either publicly or privately rail out against controversy, and plead up for union. And when an *ordained* Methodist preacher advances any doctrine contrary to the known and established doctrines of the Methodist Episcopal church, I unhesitatingly affirm, he is guilty of false swearing. So, when an *ordained* Presbyterian preacher advances any other doctrine than that of the Confession of Faith, and the other standard writings of his church, I say he is guilty of false swearing. That most of the Presbyterian ministers in Tennessee, are guilty of this species of *perjury*, will not be doubted by any who have heard them preach, and since read and examined the foregoing extracts. But it is time to bring this chapter to a close. If it has been lengthened out beyond what either my friends or enemies have desired, they will find an apology in the goodness of the cause.

CHAPTER IV.

HOPKINSIAN CALVINISM, AS CONTAINED IN DOCTOR HOPKINS’S
SERMONS, AND SYSTEM OF DIVINITY.

COULD the writer, whose name is placed at the head of this chapter, reconcile his theory, which he supposes proclaims the unwillingness of God to save every sinner in the uni-

verse, with that part of his doctrine which declares the existence of an eternal decree which fixes, unchangeably, a definite portion of the human family to an eternal hell, I would then hail him, and shake hands with him, in the open field of gospel grace, which contains

"Enough for all, enough for each
Enough for evermore."

But while he remains contented, among the rocks and shoals of Calvinistic decrees, or of Hopkinsian inabilities, I for one, can never give him the right hand of *doctrinal* fellowship.

The founder of the Hopkinsian system, was the Rev. Samuel Hopkins, D. D. an eminent American divine, who flourished about a half a century ago, and who, in his sermons and other writings, has made several additions to the sentiments first advanced by the celebrated *Jonathan Edwards*, late president of New Jersey College.

The Hopkinsians warmly contend for the doctrine of decrees, of particular election, total depravity, the final unconditional perseverance of the saints, &c.; and therefore, claim it as their just due, to use the language of Buck, "since the world will make distinctions, to be called *Hopkinsian Calvinists*." For a more enlarged view of this system, I would cite *Adams's View of all Religions*, *Hopkins on Holiness*, *Edwards on the Will*, *West's Essay on Moral Agency*, and *Spring's Nature of Deity*.

And when the foregoing works are examined, they will be found to agree, at least in every material respect, with *Calvin's Institutes*, *Gill's Cause of Truth*, *Fuller's Calvinistic System*, *Toplady's Works*, and the *Assembly's Catechism*.

Old fashioned Calvinists, however, have demurred against several of the leading points of doctrine in Hopkins's system, and a long and warm controversy was occasioned by them in 1810. Those who feel interested in the controversy, may be fully gratified by examining Dr. Ely's "contrast between Calvinism and Hopkinsianism." In bringing to view the opinions of this man Hopkins, I will commence with extracts from a volume of his sermons, in which the reader will perceive, he represents God as the efficient cause of sin. The following brief extracts will be sufficient:

"Every thing which is properly an effect, has its foundation in the purpose or decree of God, as its original cause, without which it could not take place. And every such effect is fixed and made sure of existence by the Divine decree, and infallibly connected with it."—*Hopkins's Sermons*, vol. 1, p. 85.

"The decrees of God are unchangeable; they are fixed from eternity, and cannot be altered, in any degree, or with respect to any thing, event or circumstance." *Ib. vol. 1, p. 86.*

"For the futuration or futurity of all things depends upon the decrees of God; and by these every created existence and every event, with all their circumstances, are fixed and made certain, and in consequence of their being decreed, they are the objects of foreknowledge, for they could not be known to be future, unless they were so, and they were made so by the Divine decree, and nothing else." *Ib. vol. 1 p. 88.*

"God has foreordained whatsoever comes to pass, and with his hand is executing his own wise purposes, in his governing providence, *ordering* and directing all the actions of men, *even the most sinful* as well as others, for his own glory and the general good, and his hand is to be seen in every event and in every action of man as really as if he was the only agent in the universe." *Ib. vol. 1, p. 142.*

"God has foreordained all the moral evil that does take place; and is in such a sense and so far the *origin* and *cause* of it, that He is said to bring it to pass by his own agency." *Ib. vol. 1, p. 161.*

I will now direct the reader's attention to the Doctor's system of divinity, now lying before me. The Doctor spends about ninety octavo pages of the first volume, in speaking of the divinity of the scriptures, the attributes of God, the trinity of persons in the God-head, &c. He next enters on the "DECREES of God," and spends upwards of one hundred pages in trying to prove that God is the *origin* and *cause* of all events, both *good* and *evil*, that ever did, or ever will take place!

To notice all the Doctor has said, would not only be unprofitable to my readers, but likewise incompatible with the brevity of my design; I shall therefore, only notice the most prominent points. In order to bring the Doctor and his tenets fully before the reader, I shall give the following quotations from the first volume, which are introduced after some preliminary remarks:—

"Indeed, every thing which is properly an effect, has its foundation in the purpose or decree of God, as its original cause, without which it could not have taken place. And every such effect is fixed and made sure of existence by the divine decrees and infallibly connected with it.

"The assembly of divines, in their short catechisms, have given a concise description of the decree of God, which is both rational and agreeable to the holy scriptures; viz: The decrees of God are his eternal purpose, according to the counsel of his own will whereby for his own glory he hath foreordained whatsoever comes to pass." page 84.

Again, page 85 he says, "if God's knowing all his works from eternity does not mean his purpose concerning them, it necessarily implies this; for how could he know what he would do if he had no will or purpose to do?"

He goes on to say, "It may be of some importance to observe here, that there is a distinction and difference between the decree of God, and his foreknowledge, as the words are commonly used. Divine foreknowl-

edge is God's foreseeing future existence and events, and knowing from eternity what would take place in all futurity, to eternity, or without end. This foreknowledge is not only to be distinguished from the decree, but must be considered as in order of nature, consequent upon the determination and purpose of God, and dependent upon it." page 85.

"Nothing can be the object of the divine foreknowledge, which is not *fixed* as certainly future." page 95.

From the foregoing extracts, the reader will perceive that the Doctor infers the *necessity* of events from their *certain-ty*, and the *decrees* of God, from his *foreknowledge*, than which nothing can be more preposterous. Indeed, the foreknowledge and decrees of God, is the basis of his whole system. There is not a more intricate point in polemic divinity than this. And really, if Hopkins's views of this subject be correct, God's foreknowledge is by no means perfect. For an event may as certainly take place by the agency of man, as it could by divine agency, and, if God's knowledge be *perfect*, he can as certainly see it.

The Doctor having, *as he supposed*, established the correctness of his position, in relation to God's eternal decrees, proceeds to speak of their *END*, in the following manner:—

"As the decrees of God are most wise, this necessarily supposes some end in view, and that which is best, the most excellent, important, and desirable that can be: for wisdom consists in proposing and pursuing such an end, in ways and by means in the best manner adapted to accomplish that end." page 89.

Again;

"If it be inquired, what that best, most important, and desirable end can be, which can be proposed by infinite wisdom? The answer must be, that God himself, or that which respects him, is the end of his decrees and works." page 90.

"God makes himself his end, in his decrees and works, in being pleased with the exercise and expression, exhibition and display of his own infinite perfection and excellence." Page 81.——"This exhibition and display of the divine perfections, necessarily implies, and involves, as essential to it, the communication of his own holiness, and happiness to the greatest possible degree; which consists in effecting or producing the greatest possible moral excellence and felicity in his creation, or by his works. This consists in the highest possible good or happiness in creatures, whose capacities, circumstances, and their number, and all other things, circumstances and events are contrived and adapted in the best manner to answer this end." *Ib.*

Once more;

"If he be pleased with the greatest possible exercise, communication, and exhibition of his goodness, he must be pleased with the happiness of creatures, and the greatest possible happiness of the creation, because the former so involves the latter, that they cannot be separated; and may be considered as one and the same thing." Page 91-2.

Having so freely animadverted on the Doctor's notions of

eternal decrees and foreknowledge, I shall close my extracts, by bringing forward the three following sentences:—

☞ “GOD WAS THE AUTHOR, ORIGIN, AND POSITIVE CAUSE OF ADAM’S SIN, THIS CAN BE PROVED, AND MAY BE ASSERTED, AS A MOST EVIDENT TRUTH. BUT IN CAUSING OR ORIGINATING SIN, THERE IS NO SIN.” ☞

☞ “GOD MOVES, EXCITES, AND STIRS UP MEN TO DO THAT WHICH IS SINFUL; AND DECEIVES, BLINDS, HARDENS, AND PUTS SIN INTO THE HEART, BY A POSITIVE CREATIVE INFLUENCE.” ☞

☞ “THUS DOES GOD FORM THE CHARACTER OF THOSE WHO WERE FROM ETERNITY PREDESTINATED TO DAMNATION; AND THUS BY HIS PROVIDENCE HE EXECUTES HIS DECREE OF REPROBATION.” ☞

As some of my readers may desire to know more fully, what is the *doctrinal system* held by the Hopkinsians, I will herewith submit a brief summary of the whole, as set forth in Watson’s Biblical and Theological Dictionary, published for the Methodist Episcopal Church, at the Conference Office in New York; a work too, which has been compiled from the best sources ancient and modern, and which is superior to any dictionary of the kind in existence. But it is not necessary for *me* to say any thing in commendation of this work.

The following is a summary of the distinguishing tenets of the Hopkinsians:—

1. That all true virtue or real holiness consists in *disinterested benevolence*.
2. That all sin consists in *selfishness*.
2. That there are no promises of regenerating grace made to the *actions* of the unregenerate.
4. That the impotency of sinners, with regard to believing in Christ, is not *natural* but *moral*.
5. That in order to faith in Christ, a sinner must approve in his heart of the divine conduct, even though God should *cast him off forever*.
6. That the infinitely and holy God has exerted his omnipotent power, in such a way as he purposed should be followed with the *existence* and *entrance* of moral evil in the system.
7. That the introduction of SIN is, upon the whole, for the *general good*.
8. That repentance is *before* faith in Christ.
9. That Adam’s act, in eating the forbidden fruit, was not the *cause*, but only the *occasion* of his posterity being sinners.
10. That though believers are justified through Christ’s righteousness, yet his righteousness is not directly transferred to them.
11. That men are totally depraved until *regeneration*.
12. The

Hopkinsians warmly advocate the doctrine of eternal decrees, and of particular election and reprobation.

REMARKS.—Upon the whole, I may say, that Dr. Hopkins' theory appears to be an attempt to unite some points of mystic theology with the system of Calvinism commonly received, and that where it differs from the latter, it obviates no difficulty whatever. Finally, the doctrine of Hopkinsian Calvinism, makes God the author of sin. 2. It destroys the free agency, and of course the accountability of man. 3. It arrays God's secret decrees against his written word. 4. In close connexion with the foregoing objection, it may be added, that this doctrine mars, if it does not destroy, the moral attributes of God. 5. It puts a plea into the mouth of sinners to justify themselves in their sins, and leads to Universalism and infidelity. 6. The evils done to the church because of the belief, and consequent influence of this doctrine, are incalculable.

A Hopkinsian believes that the *elect* will certainly be saved, and go *immediately* to heaven when they die,—and every believer in Calvinism thinks himself, to be one of the elect. Now, a Calvinistic priest, in whom a gentleman in New-Jersey, a few years ago, put confidence to write his will, and who was to receive a legacy out of the gentleman's estate, wrote *eleven hundred dollars*, instead of *one hundred!!!* Also, a Calvinistic lawyer, who was himself to receive a legacy from this same man's estate, was afterwards found to have been conniving and assisting his brother preacher in this work. Well, when the man was dead, and the will produced, it being so differently written from what the testator had ever talked of among his friends, and apprehending that the fraud was coming to light—this Calvinistic priest (one of the elect of God, in his own estimation, being strong in the faith) committed *suicide*, thereby exchanging an earthly for a heavenly inheritance! And the lawyer too, being of the same faith and hearing what his minister had done, followed his example! This is getting out of a scrape *Calvinistically*. And this is what Calvinism leads to. And what is to prevent any Calvinist, strong in the faith, from giving glory to God in this way?

CHAPTER V.

HOPKINSIAN CALVINISM, AS SET FORTH IN A WORK CALLED THE "SEVEN CONVERSATIONS BETWEEN ATHANASIUS AND DOCILIS, ON THEOLOGICAL SUBJECTS."

THE work bearing the above title, was written by His Holiness, the Right Reverend ISAAC ANDERSON; and, to use his own words, has, because of "the calls for a second edition," having been "so numerous, and from sources so respectable," been presented to the public a second time. Soon after the first edition of these Conversations had made its appearance, which was in 1821, it was answered at length, and in a masterly manner, by the Rev. Robert Paine of the Methodist Episcopal church, in a pamphlet entitled "Seven Conversations between *Quero* and *Athanasius*." Mr. Paine's pamphlet, every candid reader will acknowledge, is a complete refutation of the views and sentiments of *Athanasius*. But still, *Athanasius*, in his preface to the second edition of this mighty work, assigns as a "*rational*" reason for not noticing Mr. P's publication, that "the patrons of this second edition, think the cause of truth does not demand that it should be noticed." Indeed! This is in perfect accordance with the manner in which Calvinistic writers answer the arguments of their Arminian competitors. They affect to treat them with silent contempt! A masterly argument this! O what logical inflexibility is embodied in this argument! And although Mr. P. was then considered a man of talents and learning, and has since been elected president of La Grange college in Alabama, yet, this pious old doctor of divinity calls him a "*would-be* author," and charges him with "weakness, folly and self-conceit!" Finally, *Athanasius* charges his clerical brother *Quero*, by way of interrogatory, with the want of an "honest and upright heart and intentions." Still, *Athanasius* says, "*Quero* flies in a great rage!" Upon the whole, I can but exclaim as did one of old, "*Lord, what is man!*" But to the work in hand. The work which I am now reviewing, and the most noxious parts of which I propose herewith to exhibit, is founded, principally, on the four following propositions:—

I. GOD A MORAL GOVERNOR.

II. MAN A MORAL AGENT.

III. GOD THE EFFICIENT CAUSE.

IV. MAN A PASSIVE RECIPIENT, OR, MAN A CREATURE CAPABLE OF BEING ACTED UPON BY ANOTHER AGENT."

Athanasius, in sustaining the above propositions, uses a great deal of sophistry, a quantity of fanaticism, and much of the twang common to writers of his order, all well spiced with Hopkinsian metaphysics. In a word, the whole work is completely shrouded in the mantle of metaphysical obscurity. However, had I time and room, I could soon have this whole pamphlet in the air—dangling like the late Comet, after Davy Crockett's operation on it—headless and tailless—a scattered constellation of decapitated Jack O'lantern! The following are the extracts which I have selected from this work:

"But that power which secures saints from *falling*, is exerted on saints as *passive recipients*. And the doctrine of final perseverance belongs to the two last propositions; namely, that God is an *efficient cause*, and man is a *passive recipient*; and not the two first. God acts on the saint as a passive recipient, so as to *make it certain*, that he will persevere as a moral agent in holiness." Page 18.

"*Atha.* Docilis, in the close of the last conversation you said, that *man had natural power to be perfectly holy, without divine influence*. The subject to which this leads is important.

"*Doc.* I know not with what subjects it may be connected; but the sentiment seems to flow from the principles about which we had conversed and settled." P. 26.

"*Atha.* Exactly so. Then the atonement is the ground on which offers are made; and the obedience of Christ unto death, the ground of saving or renewing influence. Let me now ask, may not all the blessings procured by the atonement, be offered and pressed on man as a moral agent; and yet *no saving influence be exerted on him*, inclining him to accept?

"*Doc.* If I attempt to deny this, every day's experience would rise up and contradict me." P. 28.

"*Atha.* You have answered so well, you now may tell me what is *irresistible grace*.

"*Doc.* Athanasius, I have a sort of glimmering light on that subject, but would rather hear you answer.

"*Atha.* I will then try to make it plain. God designs to turn a sinner to holiness; All light and motive addressed to him as a moral agent, fail. God then operates on him as a passive recipient, with **ALMIGHTY ENERGY**, the *infallible* consequence of which is, the man turns, and this is irresistible grace, and is the same thing, that is called *special grace*." P. 29.

"*Atha.* That the Father sent the Son and *commanded* him, is the repeated language of the Bible. Then, the Father's right to *command*, and the obligation of the Son to *obey*, must arise out of *mutual agreement*. And there is no way to escape this argument but by denying the equality of the persons in the Godhead, or by asserting, that among equals, one may have an inherent right to command another.

"*Doc.* Have you any other proof that a covenant existed *from all eternity* between the sacred persons of Jehovah respecting man's redemption?

"*Atha.* There are several other proofs; 1st. Works performed by a person, or sufferings endured, which were not required or commanded, cannot entitle him who performed the work, or endured the sufferings, to

a reward. No man feels bound to reward his neighbor for works which he did not employ him to do, or for sufferings which he did not require him to undertake. But the works and sufferings of the Redeemer are rewarded by the Father, and a reward was promised, &c.

Then, the works and sufferings of Jesus Christ are such as he had *covenanted* to perform and endure, and such as the Father had *covenanted* to reward.

2nd. The persons of Jehovah, antecedent to the covenant, would have had an equal claim to the creatures of their creative power. But if the Bible plainly teaches that one sacred person has a right to give or withhold any part of creation, the right must be founded on *agreement* or *covenant*. The Father *did* give to the Son a right to exercise authority over all things, and gave him A PORTION OF THE HUMAN FAMILY AS A REWARD." P. 30.

"Then look at the subject in every light that the scriptures represent it; we are necessarily led to the conclusion, that an ETERNAL COVENANT existed between the sacred persons of the Godhead respecting *man's redemption*." P. 31.

"*Doc.* Does the agency of God on man, as passive recipient, depend on the consent of man as moral agent; so that God cannot operate on the man, unless the man, as moral agent, first *consent* that God should so operate on him as a passive recipient? The reason I ask this question is, I heard a public teacher say, (a Methodist, and he said the truth) God never would regenerate a man, unless the man first *agreed* to be regenerated.

"*Atha.* The cause and reason of man *willing*, is, because God, as *efficient cause*, operates on him as *passive recipient*, and works in him *to will* and *to do*.

So that your teacher put the effect before the cause. Were his doctrine true, *no sinner ever would be converted!!!* God must make him willing in a day of his power; and this is done *by a divine influence on him as a passive recipient*; which operation is *previous* to any right moral exercises in the will of man as a moral agent." P. 33.

"*Atha.* What is sin?

Doc. It is a transgression of the law of God.

Atha. Yes, and the law of God is fulfilled by love. Then the opposition to love is enmity. *Love is the voluntary exercise of a moral agent*; of course, enmity is also the exercise of a moral agent. Then, I ask, can sin belong to man as a passive recipient?

Doc. Sin cannot consist in a mere capacity to be acted on by some other agent; for this is no transgression of a law; but sin must be in the acts of an active creature, transgressing or violating some law.

Atha. May not a creature, as soon as it has an *idea* and a *voluntary exercise*, be a sinner?

Doc. It would seem so!

Atha. But can a soul exist without being a *moral agent*?

Doc. I think not!!! P. 33, 34.

REMARKS.—The above contradictory questions and answers, end my quotations from the Seven Conversations. I would, at any time, prefer, for the man of my counsel, the Koran, communicated to Mohammed by the angel Gabriel, to that of the Seven Conversations.

And, there is more sound doctrine and scriptural divinity,

in the following extract, taken from the second chapter of Sale's translation of the Koran, than there is in this whole work: "God, there is no God but he; the living, the self-existing: neither slumber nor sleep seizeth him; to him belongeth whatsoever is in heaven, and on earth. Who is he that can intercede with him, but through his goodness and good pleasure! He knoweth that which is past, and that which is to come unto them, and they shall not comprehend any thing of his knowledge, but so far as he pleaseth. His throne is extended over heaven and earth, and the preservation of both is no burthen to him. He is the high, the mighty God. Let there be no *violence* in religion. To God belongeth the east and the west; therefore whithersoever ye turn yourselves to pray, there is the face of God; for God is *omnipresent* and *omniscient*."

Inasmuch as the sentiment that "man has natural power to be perfectly holy, without divine influence," is a prevailing one, among all Hopkinsian Calvinists, it deserves a passing notice at least.

That man has *natural ability*, to not only work out his salvation, but also to break the decrees of God, and that he could and would do all this, were he not prevented by an invincible *moral inability*, is a well digested article of faith, with all thorough going Hopkinsians. Now, to say that a person has natural ability to do a moral act, and yet that he has no moral ability to do it, is a bare-faced contradiction. A *natural* ability to do a moral act, differs not, according to my apprehension, from a *moral* ability; but if the advocates for *natural ability* and *moral inability* claim that eyes constitute an ability to see without light, and ears to hear without sound, I for one, contend not, but invite all such to make the experiment! If man has a natural ability to obtain justification by a compliance with the law given to our first parents, or the moral law, I see no necessity of a Saviour, or of an atonement.

It is admitted by the Hopkinsians, who hold this doctrine, that when man fell, he lost the image of God. They also admit that love to God is not natural to man, but that he is "born like the wild ass's colt," and that as soon as he is born, he wanders off, "*speaking lies*." Where then, I would ask, and ask it with a pity too, for these deluded creatures, is man's natural ability to love and obey God? If it be admitted that man, in consequence of the fall, comes into the world destitute of the image of God, and has need to be born again before he can love God, it must follow, in my humble conception, that he has no natural ability to do the works of the law,

nor *natural ability*, independently of the grace of God, to believe to the saving of the soul. But can he thus believe? No: no more than the vilest insect that crawls upon the face of the earth. And, however pleasing this doctrine may be to human vanity, it is contrary to scripture, reason, and experience. But what are man's powers of free volition and action? Why, first, a man can go so far, and do all that is necessary for the purposes of life, in providing for both himself and family. So in like manner, a man can exercise his intellectual powers, in reasoning, willing, judging, loving hating, choosing, refusing, &c.; and so with divine assistance, he can go so far as to work out *his own* salvation.

Milton expresses this sentiment very beautifully:

“ —————Ingrate! he (Adam) had of me
All he could have; I made him just and right,
Sufficient to have stood, though free to fall.”

CHAPTER VI.

A BRIEF NOTICE OF REV. ABEL PEARSON'S "ANALYSIS OF THE PRINCIPLES OF THE DIVINE GOVERNMENT, IN A SERIES OF CONVERSATIONS, &C."

THIS ever to be detestable book, consists of upwards of four hundred octavo pages, printed on bad paper, with pale ink, and indifferent type; and is written in the form of a dialogue, being a series of conversations between A. P. and N. P., on almost all the different points in theology.

The author of this work, is an aged minister of the Hopkinsian order, and is a compound of coarse wit, odd looks, queer gestures, blunt manners, Hopkinsian metaphysics, Calvinian prejudices, and Antinomian bigotry. I have carefully examined this work, and therefore conclude in the words of Lord Bacon, that I have "*sorted the prophecy with the event fulfilling the same*;" and although, it contains some sentiments of great beauty, in that part entitled "A dissertation on the prophecies," much of it in a moral point of view is disgustingly licentious, and some parts of it are ridiculously absurd. Already has this Analysis, like the lying prophets of Samaria, widely diffused its false doctrines, leading many poor souls into error. The work, however, is very much extolled by several distinguished Presbyterian ministers; and it is especially recommended by the sovereign pon-

tiff of Maryville; who is, in the mean time, the expounder of Mr. Pearson's faith, his supreme legislator and judge, in a qualified sense, as well as the commander-in-chief of the Hopkinsian forces, in East Tennessee! To the author of the Analysis I would say, as did our Savior to the unbelieving Jews: "*Search the scriptures, for in them ye think ye have eternal life; and they are they which testify of ME.*" This language would never have been used by Christ, if, for an explanation of the prophecies, it had been necessary to wander into the mists of fabulous mythology, or the enigmatical allegories of Egyptian hieroglyphics; or if, to strengthen the faith or confirm the hopes of the humble enquirer, it had been necessary, for an explanation of the gospel, to dive or plunge into the subtleties of the Platonic or the Aristotatian philosophy, or, if to seek for the influence of the Holy Spirit to form the heart anew, it had been necessary to study the metaphysics of Hopkinsian theology. And had Mr. Pearson rejected all foreign auxiliaries, and had he explained upon principles, simply scriptural, a portion of the prophecies, or the doctrines of the gospel; why, then, his book would have been less noxious, and more in unison with the character of God, and the dictates of common sense. However, the reader will not regard me as holding out the idea, that Mr. Pearson, in this work, has evinced to the world, that he is a man of critical research, or of profound learning:—this is not my opinion. It is very desirable that an *author* should unite in his person those high qualifications, natural and acquired, which have in all ages been the lot of those who have attained eminence in the art of book-making, and which have placed it among those pursuits that are at once the cause and the effect of advanced improvement in society. But alas! nine-tenths of the *writers* and *preachers* of this denomination, are almost as destitute of these qualifications, as they are ignorant of constitutional and national law, and of infantry and artillery tactics! Talk to one half of them about history, mythology philosophy, rhetoric, natural history, botany, astronomy, chemistry, mental and moral philosophy, ancient and modern geography, with the use of the globes, drawing maps, &c., and you will find them as dumb as so many frogs in dog-days! Mr. Pearson's description of the new birth, is among the most wild and visionary things I have ever seen. The following are his views of this all-important subject:

"N. Now suppose this anxious enquirer reply, just in this place: I do

not know whether I have done *that* thing or not; but this I do know, I have honestly tried to do it, yet things did not take place with me as I expected afterwards. And on this account he feels much doubt and uncertainty.

“A. I should like such an answer *much better than a positive assurance* that he had done the very thing in particular.

“N. For what reason?

“A. Because, I know if he do that very thing, he will *feel disappointed*, things will not turn up as he expected, for it would be strange that an impenitent, should know beforehand, how a penitent should act and feel.

“N. Is it likely that such an one, at this time, just after he has done that particular thing, will feel that he has any christianity?

“A. NO; for things not taking place with him according to his former expectations, his feelings of disappointment, with more humiliating views of himself on account of his crimes, may make him feel as if he were a **WORSE SINNER, AND FURTHER FROM BEING A CHRISTIAN** than he ever thought he was before.” Page 219.

REMARKS.—Who would ever have thought of assigning as evidence of a man's conversion, his bad feelings, his doubts, and his utter want of assurance? The poor old man has proven to all who enjoy religion, that he himself, knows nothing about it. And let all the people say, “pity the sorrows of a poor old man!” Men whose views, of the necessary qualifications for heaven, are as unscriptural and wild, as are those of Mr. Pearson, have no more business preaching, in my humble conception, than have the cadets of the United States' military academy. And I confess, that if I were enquiring the way to Zion, I should as soon consult the most approved geographical and topographical maps of the States of Europe, as such men. Agreeably to Mr. Pearson's easy scheme, a man may have the peace that the world knoweth not, the peace of God passing all understanding, and the love of God shed abroad in his heart by the Holy Ghost, without ever feeling any thing of either; and to cap the infernal climax, when a man has obtained this doubtful testimony of his acceptance with God, he can never lose it!

Pascal, the strength of whose reason was so much celebrated in the last age, thought that peace and love *unfelt* and consequently *unenjoyed*, were of as little service to him “as a painted sun to a plant under snow, or the description of some beautiful fruits to a man starved with hunger.” Take the following one of his thoughts:

“To know God speculatively is not to know him at all. Heathens knew him to be the infallible author of geometrical truths, and supreme disposer of nature. The Jews knew him by his providential care of his worshippers, and temporal blessings, but christians know God as a God of *consola-*

tion and love, a God who possesses the *hearts and souls* of his servants, gives them an inward feeling of their own misery, and his infinite mercy, and unites *Himself* to their spirits, replenishing them with humility and joy, with affiance and love." But to proceed. When persons come forward and attach themselves to the Presbyterian church, and relate to the session their bad feelings, &c. it is said they have "obtained a hope." Nor is there but little, if any religion among the most of them, save that of a hope-so-religion. Now if I understand the true and scriptural import of this term, it means *desire* and *expectation*, in the absence of which it does not, and indeed cannot exist. 2. Hope always implies a want of *possession*, as it regards the thing hoped for. Thus St. Paul says, "For we are saved by hope. But hope that is seen is not hope; for what a man seeth why doth he yet hope for it? But if we hope for that we see not, then do we with patience wait for it." 3. Hope implies a *possibility* of obtaining the thing hoped for, without which hope flies, and despair ensues. 4. If the view I have taken of hope be correct, does it not follow that there has been a very great misuse of the term in its application to the subject of salvation? In these latter days, we frequently hear men, claiming to be "*competent*" ministers, to the exclusion too of all others, in their public accounts of revivals of religion, conclude by saying, in substance, "As the fruits of this revival—have obtained a *hope!*" I ask, a hope of what? In the name of Buzzard's Bay, Turks Island, and the Cape of *Good Hope*, what do Hopkinsian ministers mean, when they say such an one *obtained a hope!* If they mean that the individuals referred to, having obtained the CONVERSION OF THEIR SOULS, have "now a hope of glory," it is well enough; but if they mean that they have obtained a hope that they have been brought out of the darkness, guilt, and misery of sin, into the light, liberty, and peace of the sons of God, it is only darkening counsel by words without knowledge.

If religion be a subject of knowledge, as the scriptures teach, then it is not a subject of hope; for hope, I have already shown, is *desire* and *expectation* of some future good; and if it be not a subject of knowledge, then it is of no consequence whether we have it or not. I say, if the difference between being happy in God, and being miserable in sin, is so little, that we cannot know it, then it is by no means important to our present happiness, which state we are in. To me, this reasoning seems conclusive, but to others it may have the appearance of misrepresentation, again.

I close by adding a few sayings from an old book called the Bible, and said to have been written a long time ago!

“If in this life only we have *hope* in Christ, we are of all men most miserable.” I Cor. xv, 19. “The Spirit itself beareth witness with *our* spirit, that we are the children of God.” Rom. viii, 16. “And because ye are sons, God hath sent forth the Spirit of his Son *into your hearts*, crying, Abba, Father.” Gal. iv, 6.

“And we *know* that the Son of God is come, and hath given us an *understanding* that we may *know him* that is true; and we are *in him* that is the true God.” I John v, 20.

CHAPTER VII.

A BRIEF NOTICE OF A WORK ENTITLED “QUESTIONS ON THE SYSTEM OF DIDACTIC THEOLOGY, TAUGHT IN THE SOUTHERN AND WESTERN THEOLOGICAL SEMINARY.”

THE many distinctions, of an abstruse nature, yet glaringly absurd, which have accompanied the gradual development of Hopkinsian Calvinism, go very much to strengthen the truth of the main proposition on which *Deism* rests, namely, that God has fore-ordained whatsoever comes to pass, and that this universal decree is predicated of *fore-knowledge*. I allude to improved modern Deism. The work under consideration, is the production of Dr. Anderson; and while it contains at bottom, all the essential features of old Calvinism, it is deeply spiced with metaphysical madness. I have examined it closely, and I am prepared to say, that all the noxious doctrines of Calvinism are separately considered by the writer, and that too, without any sort of disguise. The tenacity with which the writer holds fast the noxious features of Calvinism, and the metaphysical manner in which he undertakes to make them harmonize with the freedom of man—if indeed he allows to man any freedom at all—betrays him, it appears to me, into a method of reasoning and illustrating, which does great disservice to christianity, by opening a door for all sorts of infidel heresies. And all this mass of licentious stuff, it will be recollected by the reader, is “*taught*” in the seminary at Maryville! But I have neither time nor a disposition at present, to enter fully upon an examination of this work—to controvert it I mean. I will content myself with giving the first essay in the book,

which is on *Natural Theology*, and which, I unhesitatingly affirm, is rank *Deism*.

“What is natural theology?”

Ans. It is that knowledge of divine truth which is discoverable by the light of nature.

What is meant by the light of nature?

Ans. The evidence which the works of God exhibit of divine truth, to such minds as ours, if disposed to receive the evidence, and investigate the truth.

What does natural theology teach?

Ans. Many *fundamental* doctrines, and also the *essential* duty of man!

What first fundamental doctrine do you mention as taught by natural theology?

By what method does natural religion teach the existence of a God?

Ans. By the facts presented in the universe.

8th. How do you show from these facts that there is a God?

9th. What fundamental doctrine do you next mention?

Ans. THE ESSENTIAL PERFECTIONS OF GOD!!

10th. Shew that natural religion teaches the omnipotence of God.

11th. Shew that it teaches the unity of God.

12th. Shew that it teaches the wisdom of God.

13th. Shew that it teaches the omniscience of God.

14th. Shew that it teaches the omnipresence of God.

15th. Shew that it teaches the goodness or benevolence of God.

16th. Does God's goodness comprehend all his moral perfections, 'justice, truth, holiness and mercy?

17th. What fundamental doctrines do you mention in the third place?

Ans. God's universal decrees and agency.

18th. Shew how natural religion teaches these doctrines.

19th. Shew how it teaches God's sovereignty.

20th. Shew that it teaches the entire dependence of creatures on God.

21st. Shew that it teaches the essential difference between right and wrong.

22d. Shew that it teaches the justice of eternal punishment.

23d. You have said that natural religion teaches the essential duties of man.

24th. What do you first mention under this head?

Ans. Supreme love to God.

25th. Shew that it teaches this duty.

26th. Shew how it teaches unconditional submission.

27th. Shew that it teaches the duty of loving our neighbor as ourselves.

28th. Shew that it clearly teaches DISINTERESTED BENEVOLENCE."

REMARKS.—If natural theology teaches all the essential perfections of God, and the whole duty of man, as stated above, then, I say, away with revelation! And if natural theology teaches all the doctrines contained in the foregoing questions and answers, embracing "God's universal decrees,"—"unconditional submission,"—and "disinterested benevolence," it teaches more than *revealed* theology does, for the

Bible teaches no such doctrines. Nor would the deist ask the christian to grant any thing more, than Dr. A. has granted in the above, in order to silence him. I do not depreciate natural theology, nor would I misrepresent the theology of the Bible. Natural theology has its proper office. Revealed theology has its proper place. But while the former teaches us very little concerning God, with *certainty*, the latter acts the part of a successful, and a profound teacher. It is one of the distinguishing characteristics of the revelation contained in the sacred scriptures, that, in every important point, it harmonizes with the deductions of sound reason, and the principles of common sense. This however, might naturally be expected; since God is the author both of the reasoning faculty in man, and of the declaration contained in the volume of inspiration.

Again: The grave and the worm are appalling to the heart, and fill it with fearful apprehensions. Through fear of death, thousands are all their life time subject to bondage. From this undue degree of fear, a man in the enjoyment of revealed religion is delivered. But no man ever was brought to this sense of the endless duration of his soul by the light of nature, nor by a long train of reasoning, the opinion of Dr. Anderson to the contrary notwithstanding. These may satisfy a merely speculative enquirer, but they can never satisfy the man, who is alive to the importance of eternity, and makes it the subject of his enquiries. Death and the grave laugh to scorn what man calls *natural religion*.

There corruption performs her work in triumph; and he, who rejects the Bible, must look on and despair. It is the gospel only, which brings life and immortality to light, and it is by an honest belief in God's revealed will, that a man first learns to regard himself as the heir of eternity.

The immortal Byron's views of the Bible, as expressed in his dying words, are my views:—

“Within this awful volume lies
The mystery of mysteries.
O! happiest they of human race,
To whom our God has given grace
To hear, to read, to fear, to pray,
To lift the latch, and force the way;
But better had they ne’er been *born*,
Who read to *doubt*, or read to *scorn*.”

But the religion taught by Christ and his apostles, must and will prevail. In despite of *Julian*, the miserable apostate, *Hume*, the infidel philosopher, *Hobbes*, the gloomy sceptic, *Voltaire*, the inveterate foe to Christ, *Rousseau*, the witty

profligate, *Paine*, the detestable, dishonest and vulgar opposer of truth, and the *natural religion* of Maryville and its vicinity, *revealed* religion must triumph.

Again: Sooner than I would send a son of mine to this seminary, were I a parent, to study Anderson's system of natural theology, I would send him where he might learn the great system of *idealism*, as held by Hume and Berkely! Sooner would I embrace the degrading sentiments of Hobbes and Mandeville, the former representing religion as the creation of human policy, and the latter representing its sole principle to be the love of human praise. What! natural theology teach a man all about God, the duties he owes to his God, and to his fellow beings! Strange indeed! Deism to all intents and purposes! But if Dr. Anderson's system of natural theology be a sound one, why send missionaries to the heathens? Why take such pains to send the Bible with missionaries to the different heathen countries under the sun? Verily the Africans, the Indians, and others whom we are laboring to rescue from pagan darkness, have the theology of nature among them in all its splendor! But, neither the book of nature, or of conscience, or any other book in the world, save that of the Bible, gives us either a satisfactory idea of Deity, or the manner in which he is to be worshipped. It is in the Bible we learn, both that God *is*, and that "he is a rewarder of them who diligently seek him." The Bible reflects a light which never dawned on the mind of man, however much he may have been aided by the light of nature. Many of the ancient philosophers felt the propensities to evil, but never could tell, till assisted by revelation, whence they proceeded. Look into the popular mythology of Greece and Rome, and you will see, that many of their most distinguished philosophers, not having learned that the spring was corrupted by the introduction of moral evil, they were at a loss to determine how the streams became polluted. In conclusion, I would calculate on rendering as much real service to the cause of God and my country, by patronizing the University of Paris, or the Military School of France, as that of the Southern and Western Theological Seminary.

CHAPTER VIII.

A BRIEF NOTICE OF THE DOCTRINES OF THE LEADING DENOMINATIONS IN OUR COUNTRY, AND A WORD OF ADVICE TO THOSE WHO THINK OF UNITING WITH SOME CHURCH.

WITH what church do you think to unite reader?—Perhaps you are ready to conclude as many others have done, that it matters not what your name is called, if you are only a christian. And, say you, there are the Methodists and Baptists, the Presbyterians and Hopkinsians, the Congregationalists and Lutherans, the Cumberland Presbyterians and Quakers; and I see but little difference in them all, as they are all engaged in promoting revivals, and the benevolent enterprises of the day. With one or the other of these churches I shall probably unite, but I do not know which. I am glad, gentle reader, that you are so pleased with the churches, and that you have concluded to associate yourself with some one of them afterwhile. And I readily grant, it is true, that in *some* things there is but little difference between them; but in many things they differ much; and much of this difference is on very important points. Reader, would you not do well to examine this subject critically, before you join any church? Let us see what the facts are. The name METHODIST, has been applied to different sects, both Papists and Protestants, in France, England and elsewhere. The Wesleyan Methodists are so called from JOHN WESLEY, an eminent scholar and divine, of the church of England, who commenced forming societies in London, about a century ago. The first Methodist society ever formed in the United States, was in the city of New-York, in 1766. And the first Methodist church was built in New-York in 1768. This is now, the most numerous sect on the American continent. The Methodists agree with the leading denominations of this country, in several respects;—and in several respects they materially differ from all other denominations. The *doctrines* of the Wesleyan Methodists, are the same as the church of England, as set forth in her liturgy, articles, and homilies. The principle means employed of late by other denominations to promote revivals, have been constantly employed by the Methodists, ever since they have been a people: they make a part of their system. And all those doctrines which are so popular in the present day, and which distinguish the Protestants from the Roman Catholics, have long been held in common by the Methodists.

In their mode of *Church Government*, they differ somewhat from all other denominations. The government of the Methodists is called EPISCOPAL; that is, the church is superintended by Episcopal Bishops, whose duty and daily business it is, to travel at large through the whole work; preside in the Annual and General Conferences;—with the assistance of the Elders, ordain those who have been elected to the work of the ministry,—and, with the advice and consent of the presiding Elders of the several districts, in council assembled, appoint the preachers to their circuits and stations.

The Methodists agree with other churches in the manner of receiving and excluding members; that is, *by the voice of the people*. Still, in one or two respects there is a difference; 1st. None are admitted as full members of the Methodist church, until they have met in class at least *six months on trial*. And 2dly. If, when excluded, they think justice has not been done, they are allowed an appeal to the Quarterly Meeting Conference; provided nevertheless, they do not absent themselves from trial, on the day appointed.

As it respects *Baptism*, although they admit *immersion*, to be scriptural and valid, they do not think it the *only* valid mode, nor do they reject *infants* as proper subjects; of course they *commune* with all who acknowledge the essential divinity of Christ. In this they differ from the Baptists, but perfectly agree with all high minded and liberal christians.

The Baptists, are a denomination of christians who maintain that baptism is to be administered by *immersion*, and in no other way. They believe that immersion is the only valid mode;—that no other preacher but a baptist preacher has any right to immerse;—that immersion by a baptist preacher is *essential to salvation*;—they will *re-baptize*, and they reject infant baptism. Although there were several baptists among the followers of Wickliffe, it does not appear that they were formed into any stability till the days of *Menno*, about the year 1536. The baptists who flourished previous to this time, not satisfied with Luther's plan of reformation, undertook a visionary enterprize, to found a new church entirely spiritual and divine!!

And Munzer, an *immersionist*, and his associates, in the year 1525, put themselves at the head of a numerous army, and declared war against all laws, governments, and magistrates of every description!!!

The *Church Government* of this sect, in many respects, resembles that of the Congregational, and in other respects it

resembles that of the Roman Catholic Church. They particularly resemble the Catholics, in that they refuse to hold *communion* with any other church but their own.

In their *doctrinal system*, they hold forth the doctrine of *predestination to wrath,—election to life*, and the *final perseverance* of the saints. Generally, when the ministers of this denomination preach *free salvation*, they must be understood to mean that it is *free* for the *elect*, who were *eternally chosen* in Christ. How can it be free for *reprobates*? See the Articles of Faith contained in the minutes of the Shaftsbury Baptist Association, published in 1806; and see the circular letter contained in the Pittsford Baptist Association, published in 1810.

The difference between the CONGREGATIONALISTS and the PRESBYTERIANS is very trifling, as I have shown heretofore; it chiefly respects the *government* of the churches. The former is *congregational*, that is, each separate church regulates its own affairs, wholly independent of all others. The latter is *presbyterial*, that is to say, the presbyteries composed of ministers and ruling elders, have the supervision of the churches.

The views they entertain of the doctrine of the Bible, and the plan of salvation, are precisely similar, and alike erroneous, as will be seen by a reference to the Articles of Faith published by the General Association of the one, and the General Assembly of the other. It is true, however, some ministers and some churches among these denominations, *appear* to differ somewhat from their standard writings. But when we examine them, we find that the difference is in *phraseology* rather than in *sentiment*. Their *doctrinal system* is the same. It is strictly Calvinistic. And the many changes and metaphysical refinements in theology, of which we see and hear so much, in the Presbyterian and Congregational churches, are but so many efforts to keep Calvinism in countenance, among those who have become disgusted with its absurdities. But I shall not stop now to notice the many and diversified explanations which have been given of late, to reconcile the idea of *unconditional election and reprobation* with the language of the Bible, though these very explanations might be introduced here as most convincing evidence of the absurdity of the doctrine.

The LUTHERANS, are so called because of their following the opinions of Martin Luther, the celebrated reformer of the church, in the sixteenth century. This great and good

man was a native of Eisleben, in Saxony, and was born in the year 1483. Many zealous champions in the ministry, Maximilian the emperor, the court of Rome, and the Devil himself, were all up in arms against Luther, when he engaged in the glorious work of reform.

As it respects the *doctrinal system* of the Lutherans, they oppose the doctrine of free will,—maintain predestination in a certain sense, and assert our justification to be solely by the *imputation* of the merits of Christ. Buck says, “the Lutherans, of all protestants, are said to differ least from the Romish church; as they affirm that the body of Christ, and blood are *materially present* in the sacrament of the Lord’s supper, though in an incomprehensible manner.” See also Mosheim’s Church History, and the life of Luther.

THE CUMBERLAND PRESBYTERIANS, are a body of people who reside mostly in the states of Kentucky, Tennessee, Missouri, and in the territory of Arkansas. They constitute a church separate from the general Presbyterian church, and seem to have organized on the 10th of February, 1810. This separation from the mother church, took place during the great revival in the west in the year 1800.

This church was constituted by Samuel M’Adow, Finis Ewing, and Samuel King, regularly ordained ministers in the old Presbyterian church. These men seem to have thought that the old church was too strict, in that she required certain *literary attainments* on the part of young men, before she would license them to preach; and on this account, they determined on this separate organization. With respect to doctrines, the Cumberlands hold to all the doctrines of the old church, save that of *unconditional election and reprobation*. Their *church government*, with some slight alterations, is the same.

THE QUAKERS, a people who took their rise in England, about the middle of the seventeenth century, were so called by their enemies; but they called themselves *Seekers* at first, and afterwards assumed the appellation of *Friends*. The venerable *George Fox* seems to have been their first founder; but, after his day, Penn and Barklay, gave to their church a more solid form.

The *doctrines* of these people have been variously represented; and some have charged them with being favorable to *Socinianism*, or with denying the divinity of Christ. This charge Penn says, is false and slanderous. In regard to the leading doctrines of the gospel, the Quakers agree in common

with other professors of the Christian name. They are opposed to *oaths*, and they are against *war*, both *offensive* and *defensive*.

They are opposed to the custom of speaking to a single person in the plural number; and they are opposed to regarding one day as more sacred than another. Generally, the Quakers are so straight, that like the Indian's tree, they lean over!

In the United States, the Quakers are divided into the *Orthodox*, and *Hicksites*, or followers of the late Elias Hicks. The latter are considered as having departed from the original doctrines of the Quakers, and from the leading doctrines of christianity, as held by protestant christians in general.

Reader, I have given you a very brief sketch of the denominations of christians, which are most common in our country. Do you wish to know with which you ought to unite? Study well your Bible, and form opinions of your own, as to the doctrines it contains. Then enquire whose *Articles of Faith* best agree with your views of gospel truth. The Bible is the only infallible standard of christian doctrines. To this let us ever appeal as the supreme judge of all controversies about christian faith and practice. By this standard let all doctrines be tried, our views guided, and our consciences ruled.

However, those *professedly* learned divines, whose doctrines are not very popular, will urge, as they have been accustomed to do, that neither the unlearned preacher nor reader, can understand the scriptures. If you are unlearned reader, in the science and philosophy of men, tell such to remember that those reverend philosophers who composed the West Minster Confession of Faith declare, that the scriptures are so plain "*that not only the learned but the unlearned, by a due use of the ordinary means may attain to a SUFFICIENT understanding of them!*"

I desire to put you on your guard against those who are so anxious to make proselytes to their church, that they do not exhibit their doctrines, *as they really are*. They may perhaps attempt to flatter your vanity, or they may promise to promote your interest in some way. Are they Methodists?—Get their *Book of Discipline* as published by their GENERAL CONFERENCE, and examine their sentiments. Are they Presbyterians or Hopkinsians?—Get their *Confession of Faith*, as amended and ratified by their GENERAL ASSEMBLY, of 1821. Are they Baptists or Congregationalists?—Get their Articles, as published from time to time by their

GENERAL ASSOCIATIONS and CONSOCIATIONS, and examine their sentiments. Are they Lutherans?—Get their Articles, and examine their system. Are they Cumberland Presbyterians?—Get their *Confession of Faith*, or *Ewing's Lectures*, or some other standard work of theirs, as acknowledged by their GENERAL SYNOD, and examine into the nature of their *church government* and *doctrinal system*. Are they Quakers?—Get their *Standard Writings*, as acknowledged by their YEARLY MEETINGS, and examine their sentiments. And so by every other sect. It is not for the faith of a few individuals you should inquire, but for the faith of the *great body* of ministers and ruling members of the church. What are the doctrines which the proper authorities of the church have agreed on, and published to the world? This is properly the creed of the churches to which they belong.

Are you aware, that when you join any church, you do in fact espouse *all* the doctrines by which that church is distinguished? So the public certainly understand it. Objections repeatedly urged against the objectionable features of a certain system, amount to nothing, except to show our inconsistency. But have not these churches altered their sentiments since the publication of their standard works? When they shall have publicly renounced what they have again and again published, we shall think they have indeed altered their sentiments, but not till then.

Once more: It is presumed every church has a *system of discipline* as well as *articles of faith*. Examine that system, and examine it closely. If any say they have no discipline, it will be well for you to consider whether any person ought to join such a church. And it may not be amiss to consider, whether it is proper to “*solemnly covenant*” to walk with any particular church, and support its doctrines and polity, “*so long as you may live.*” Hereafter you may possibly discover that its doctrines were not true, and its polity not scriptural: you could not withdraw from it without being regarded as a *covenant breaker*, or a *false swearer*. Take care then how you entangle your conscience! If you do not believe in the doctrines which are held by this or that particular church, I beseech you not to *profess* to believe them. There is no compulsion in a free country. And certainly, if there be any thing concerning which we ought to manifest *honesty* and *candor*, it is RELIGION. And however *popular* error may be, you should reject it; and however *unpopular* truth may be, you should embrace it, and with a holy austerity espouse it,—fearless too, of consequences.

Friendly reader, ascertain, if possible, what is *truth*, and *where* you can get the most good, and at the same time *do* the most good;—*that* is the place for you.

Praying the Great Head of the church, to direct and guide you to the best, and safest results, I remain yours, reader, in the kingdom and patience of Jesus.

A NARRATIVE

OF THE

LIFE, TRAVELS, AND CIRCUMSTANCES INCIDENT THERETO,

OF

WILLIAM G. BROWNLOW.

FEW persons, who have arrived at any degree of eminence in life, have written memorials of themselves, that is, such as have embraced both their *private* and *public* life; but many, very many, who never arose to any thing like eminence in this life, have written such memorials of themselves; therefore, knowing as I do, that I have never arisen to any thing like eminence, and that it is the custom of such only, to write out a full history of themselves, I proceed to the performance of the task. However, the public transactions of many great men, have been recorded by their contemporaries or themselves, apparently too with the best of motives: but *why* such and such things occurred, and are thus recorded; and *why* such and such other events which are not related, have been passed by in silence, we are rarely told.

Now, I maintain, that the *bad* as well as the *good* acts of a man should be related; and then, the reader, having the *whole man* before him, is the better prepared to award to him a righteous verdict. But it will, perhaps, be urged, that a man should so conduct himself as to be wholly free from improprieties,—especially a minister of the gospel. To this I reply, that if the memoirs of only such as have lived and died without fault, were written, we should seldom, if ever, see a production of the kind.

But if there be more evil than good attached to a man, what are we to do? Why, put your *veto* upon him, and determine not to follow his footsteps. But what shall we do when there is more good than evil attached to the life and travels of a man? Why, faithfully relate the whole, and then profit by his example, in that he has done good. But when the scale is so perfectly poised that neither end preponderates, what shall we do? Why, balance accounts and strike off even!

Few men can be said to have inimitable *excellencies*, or in-

imitable *failings*; let us watch them in their progress from infancy to manhood, and we shall soon be convinced that while we imitate their virtues, we should shun their vices. Then to profit by the past lives and conduct of others, we should exhibit them in full. This done, we cannot fail to receive benefit by an attentive perusal of what has past, unless we are "such as cannot teach, and will not learn."

That a man, engaged solely in the work of propagating christianity—in carrying the light of the gospel among the people—in opposing error, and defending the cause of truth—and, finally, in going about like his Saviour, endeavoring to do good to all, should find himself exposed to enemies, or should meet with opposition, may seem strange! But history and observation inform us, that this has been the lot of all public men, in a greater or less degree. While some emblazon a man's virtues, others will amplify his faults. A majority, however, labor,

"The struggling pangs of conscious truth to hide,
To quench the blushes of ingenuous shame,"

rather than pursue the opposite course; and, it is not unlikely, that on this account, so few public characters have justice done them.

Again: While the shafts of unmerited censure are hurled against some men, and they are doomed to bear the base insinuations of invidious tongues, they nevertheless rise to victorious eminence, having to all appearance, taken fresh courage from the circumstance! But alas for others! they seem to sink beneath the load, and, with the poet they are ready to exclaim:

"While sorrow's encompass me round,
And endless distresses I see:
Astonish'd I cry! can a mortal be found,
That's surrounded with troubles like me?"

Perhaps it may be asked, who is the person that offers this volume to the world? In this the inquisitive reader shall be gratified, for short and simple are the domestic annals of one who has not even reached his thirtieth year. I am the eldest son of JOSEPH A. BROWNLOW, who was born and raised in Rockbridge county, in Virginia, in the year 1781, and died in Blountville, in Tennessee, in the year 1816. My father died when I was so young, that I could not have been a judge of his character;—but it has been a source of comfort to me, to hear him spoken of by his old associates, as a man of good sense, brave independence, and great integrity.

The death of my father, was a grievous affliction to my

mother, as she was left with five helpless children, three sons and two daughters, all of whom are still living. Her maiden name was CATHARINE GANAWAY, a Virginian likewise, and of respectable parentage. But she departed this transitory life, in less than three months after the death of her husband. Being naturally mild and agreeable in her temperament, she was strongly endeared to a large circle of friends and acquaintances. But their consolation is in this, that when sinking into the cold embrace of death, she was happy in the religion of Christ.

However, accounts of the *parentage* of a man, unless connected with some very peculiar circumstances, are generally uninteresting; and more particularly, when their names are not intimately interwoven with the history of their own country, or of any other. Beside this, if a man's parents, whether dead or alive, are known to have possessed great merits, they will be appreciated, and therefore need not to be blazoned by the pen of eulogy.

I was born (and chiefly raised) in Wythe county, in Virginia. After the death of my parents, I lived with my mother's relations, till within three years of the time I joined the Methodist itinerancy, and was appointed to labor as a circuit preacher. I can say,—and I think it my duty not to pass over the fact in this brief narrative,—that I feel towards those relations for their paternal care over me, a degree of gratitude and affection, which can only spring from the laws of nature, and the social relations of life.

As to the days of my childhood, they passed away as those of other children, carrying with them the pleasures and pains, common to that season. I could, however, relate many interesting incidents, connected with the history of my boyhood: but lest I justly incur the charge of egotism, I will pass them by in silence.

At a very early period of my life I had impressions of a religious nature, which were never erased from my mind; and though I made no profession of religion until I arrived within two years of mature age, and was even rude, yet, I had the utmost respect for professors of religion, and particularly ministers of the gospel.

During the month of September, in the year 1825, at which time I resided in Abingdon, I attended a camp-meeting, at the Sulphur springs, twenty miles east of that, when it pleased God to give me the witness of the Spirit. There is a concentration of feeling,—a glow of fancy,—I may say of religious affection, connected with the recollection of that circum-

stance, which I delight to enjoy. It was here I felt the Lord gracious, and was enabled to shout aloud the wonders of redeeming love. All my anxieties were then at an end—all my hopes were realized—my happiness was complete. From this time I began to feel an increasing desire for the salvation of sinners; and in order, more effectually, to engage in this work, I returned to Wythe, and spent the ensuing year in going to school to WILLIAM HORNE, an amiable young man, and a fine scholar, who, poor fellow! has long since gone to his long home.

My education was plain, though regular in those branches taught in common schools. And even now, though I have endeavored to study one science after another, and have been pouring over books, pamphlets, and periodicals of every description, by night and by day, for the last nine years, my pretensions are of the most humble kind.

At the second regular session of the Holston Annual Conference, held in Abingdon, Va., under the superintendence of bishop Soule, in the fall of 1826, I was received into the travelling connexion on trial, and appointed to the Black mountain circuit, in North Carolina, under Goodson McDaniel. I had now to exchange the company of affectionate friends, for the society of persons with whom I had no acquaintance. This was a most affecting time, and will not soon be forgotten by the writer. I entered on the labors of this year with many painful apprehensions. There were not a few on this circuit, as I was previously informed, whose minds were very much prejudiced against the Methodists. And to my astonishment, upon arriving there, I found our most inveterate foes to be professors of christianity! They were the followers of an old man, who used to go about "preaching in the wilderness of Judea, and saying, repent ye: for the kingdom of heaven is at hand;"—and who had "his raiment of camel's hair, and a leathern girdle about his loins:" his "*meat*" being "locusts and wild honey;"—while the people flocked to him from "all the region round about Jordan, and were *baptized* of him in Jordan, confessing their sins!"

I allude to a denomination of people called *Baptists*. This was my first acquaintance with these people. I had no alterations with any of them, this year; nor did I attend their meetings, only when our appointments clashed at those union, or *go-between* meeting houses. One of those meetings, set apart for *feet-washing*, I never can forget. For, never did I, before or since, see as many big dirty feet, washed in one large pewter basin full of water! The Baptists are a people

whose theory is so narrow, and whose creed is so small, that, like their shoes, they seem to have been made for their exclusive use. They consider themselves deputed from heaven for the general reformation of men and manners, and would try all men at their bar. They are amazed to find that any one should doubt the accuracy of their system, because *they* are satisfied with it. Their judgment is biassed, and resembles a pair of scales of which the beam is forever awry. General society, and particular religious associations, formed by other denominations, are so imperfect, they cannot endure them; and in the investigation of their laws and rules, their aim is, not to enjoy that which is right, but to exult over that which is wrong. They survey creation through the medium of a contracted vision, and consequently forget that they are not the only persons, who have a claim upon the bounty of the skies. They pity all who differ from their persuasion, and wonder how it is that they can dream of being right. They revolve in a circle of which the centre is *themselves*. Those who are squeezed in with them are the lucky few: all without are dogs, if not something worse. Unused to much thinking, and too impatient to pursue it, petty purposes, and a kind of pin's head policy are all they compass! Still, they are struck with the degeneracy of all around them! In these sweeping censures they never suspect the prejudices of their own minds; though they produce a jaundiced yellowness on all they inspect. Of the truth of these things every body is sensible but themselves. Well, a little *maggot* in a nut shell might come to the same conclusions, and for a similar reason, because the little thing has a maggot's mind!

The only misfortune which befel me this year, was that of having almost froze to death, on the 26th of December. Having led my nag over Cain river, on the ice, I proceeded to cross a spur of the Black Mountain, when, I suppose, I came as near freezing to death, as ever any poor fellow did, to escape. Indeed, upon arriving at a small cabin, on the opposite side of the mountain, I was so benumbed with the cold, that I was not only perfectly stupid, but extremely sleepy. Here I began to discover, that in exchanging the cold and salubrious atmosphere of my native uplands in Virginia, I had not gained any thing. However, there is no finer country in the summer season, than Western Carolina, or even the State of Buncombe, as it is sometimes called. There are few places in the world which can vie with the counties of Buncombe and Burke, in beauty and novelty of scenery—the extended hill-side fields, rich ridges, beautiful springs,

mountain coves, high conical peaks, and astonishing verdure covering the soil, set off to the best advantage, the lofty Black mountain! In the mean time, the Table Rock is in the vicinity; and every season, the summer visitors add new and increasing interest, in their pursuit of deer, and other game.

Although we did not enjoy the pleasure of seeing hundreds converted this year, yet, we had every reason to believe that some good had been effected, through our feeble instrumentality. In the latter part of the year, the professors seemed much revived, and appeared to be alive to God. Upon the whole, in taking my leave of the circuit, I felt safe, well, and happy in my soul. May the Lord bless the good people of that county!

1827.—In the fall of this year, our conference met in Knoxville, and the venerable Bishop Roberts presided, with his usual degree of cheerfulness and acceptability. Here, the recurrence of another anniversary occasion, in the history of our conference, called for the warmest expression of our gratitude to the great Head of the church, for having privileged us once more to mingle our praises and thanksgivings together. I will name one circumstance which occurred during the sitting of the conference in Knoxville. It was this: A young store keeper, a member of the Presbyterian church, drew up a subscription paper, and was, by way of burlesque, going about trying to raise money to have my likeness taken! I was called on to know if I would subscribe! I replied that I would subscribe liberally, if, when they had taken my likeness, they would deposite it in the East Tennessee College, or the Seminary at Maryville, for the inspection of Doctors Coffin and Anderson, and as a pattern for *minister-making*! This reply, in view of the fact that I looked bad, was indifferently dressed, and had on a very old fashioned hat, rather confused the young Presbyterian.

At this conference I was appointed to French Broad circuit, lying mostly above Ashville, in North Carolina, under an excellent and agreeable little man, M. E. Kerr. We labored in this new appointment with increasing success till the ensuing spring, when I was taken by my presiding elder, W. S. Manson, to travel the Maryville circuit, in lieu of James Cumming, then absent to general conference.

Here I could not avoid coming into contact with Anderson's young divinity-shoots; for the impetuous little bigots, would assail me in the streets, or pursue me into private houses, and commence an argument on natural ability, or moral inability, or the impossibility of falling from grace. I fought manful-

y, and did the very best I could, though they always reported that they had used me up. I remained on this circuit but three months. Among the many circumstances which occurred during my short stay on this circuit, I will only name the two following:

My appointment in Maryville happened on the Sabbath of the Hopkinsian sacrament, held at their camp-ground near the village; and as I had previously arranged my appointment to be in the after part of the day, I attended theirs, and heard them preach two or more sermons. Well, an inflated little priest by the name of *Minis*, who talked pretty much through his nose, and whose head seemed buried between his shoulders, apparently to make way for the protuberances of his back, addressed the congregation from "I would that ye were either hot or cold," &c. In the elucidation of his subject, he went on to show that the *Methodists* were the lukewarm whom the Lord would vomit up, &c. &c. He also went on to speak of our fasting, secret prayers, secret meetings, and of our down looks, and manner of dress; and finally, he represented us as being more hideous monsters, than the Sphinx of Egypt! In describing the cut of a Methodist preacher's coat, and trying to round it off with his finger, he seemed so exceedingly awkward, that I arose from my seat, and held up one skirt of my coat saying, Sir, I presume this is the style you are aiming at! This confused the little man so, that it was some time before he got started again. Soon after this, myself and a Mr. *Brown* of the Hopkinsian order, happened to meet on Sabbath, in the vicinity of a little village called Louisville. Although Mr. Brown was as bad a looking man as I am, and not much more talented, yet, he affected to treat me with great contempt! When the congregation had assembled, he commenced reading his hymn, and as I thought a very appropriate one, to wit:

"How *sad* our state by nature is,
Our *sin* how deep it stains, &c."

Having prayed a long dry prayer, he proceeded to address the people from these words, "For God so loved the world, that he gave his only begotten son," &c. Well, having divided his subject into three parts, on he went, preaching to a mixed multitude, in the most lifeless manner imaginable. After the preacher closed, we had an intermission of about forty minutes, when I endeavored to address the people from the *same subject*. And as he had tried to poke his fun at me, I took the liberty to pay him back; and really, when I was closing my remarks, he looked to me, more like hard times

abridged, than a preacher of righteousness! From that day to this, I could never get Brown to know me.

About the first of July, I took my leave of Blount county, and returned to my former circuit. Here we had wars and rumors of wars, but it was among the Hopkinsians. During one single year, no fewer than five clergymen of this order, came to Buncombe county, *in quest of a call*. Three of them struggled and fought for more than twelve months. They carried their disputes so far as to indulge in the most low and vulgar personal abuse, disputing and quarrelling even about the *money* which was collected in *hats* at their sacramental meetings! One of them, *Bradshaw*, actually claimed, and kept the most of the money. Such strivings for the mastery, was never seen in that country before! The result was, a division took place among the congregations, some voting for one preacher, and some for another. And the final result was, that many of the people determined to have nothing more to do with any of them. And *Hall*, the most furious of them all, fled to the lower part of the State, and I am told, has never been in Buncombe since. *Mooney*, another one of the swarm, visited South Carolina, in quest of a *call*, and has chosen to remain there. How shocked must people have been to hear preachers incessantly crying out that their reign was not of this world, when their infirmities were such, that they could not forbear quarrelling about a little money! But, while these unfortunate men were thus disputing, we Methodists travelled up and down the country, and endeavored to persuade the people that religion was the one thing needful. Some experienced religion, and a goodly number were added to our church this year.

There is no finer country, in the summer season, than that about the head waters of French Broad. There the clear streams glide with smooth serenity, along the vallies; and when amidst a calm summer's sunshine, they glitter to the distant view, like sheets of polished crystal, and soothe the attentive ear, with the softness of those aquatic murmurs so exhilarating to the fancy. But O the huge enormous mountains! the steep and dizzy precipices; the pendant horrors of the craggy promontories—how wild and awful they look of a rainy evening!

“The hoary winter here conceals from sight
All pleasing objects that to verse invite,
The hills and dales, and the delightful woods,
The flow’ry plains, and silver-streaming floods,
By snow disguis’d in bright confusion lie,
And with one dazzling waste fatigue the eye.”

Who can ever sufficiently admire the immense benignity of the Supreme Disposer of events? How manifold are the mercies of God; and how surprising the scenes of Providence! Adieu to those scenes, till the last loud trump of God shall sound; and until eruptions, earthquakes, comets, and lightnings, disgorge their blazing magazines!

1828.—In the autumn of this year, our annual conference convened in Jonesborough, and bishop Soule again presided, despatching business with his usual promptness and acceptability. In his sermon, on Sabbath, he certainly tore the very hind-site off of Calvinism!

At this conference, I received deacon's orders, and was appointed to travel in charge of the Washington circuit, a small circuit in the lower end of East Tennessee. Here, I met with enemies, and for a time, had my difficulties: I had a law-suit upon my hands, against potent adversaries, and my all depended on its issue. The circumstances of the case I will briefly relate. An elder in the Hopkinsian church, who had long been distinguished for his violent opposition to Methodism, and particularly Methodist preachers, made an unwarrantable attack on me, by addressing me an insulting letter; requesting an immediate reply from me, and a prompt avowal or disavowal of certain *hearsays*, mentioned in his letter. To this communication I replied with some degree of asperity. A rejoinder followed on the part of my adversary, in which he called me a puppy, a liar, an infidel, a fool, &c. &c. To all this, I replied with a degree of moderation, though in a manner not very pleasing to my opponent. He then published some *garbled* extracts from my letters, in the Calvinistic Magazine. And I in turn, published the whole correspondence in pamphlet form, with such additional remarks as I thought necessary.

My friend, then, prompted by certain other leading characters in the Hopkinsian church, as he himself afterwards acknowledged, instituted a suit of slander against me, in the superior court for Rhea county, and employed two able lawyers to prosecute the same. Well, as I was always disposed to stand up to my rack, as the saying is, I employed able counsel likewise—made out a plea of justification *in full*—subpœned witnesses near at hand—went on to West Tennessee to take the depositions of others,—and as Crockett says, prepared to go ahead. But, when the day of trial came on, the plaintiff, *for reasons best known to himself*, dismissed the suit, *at his own cost*. And this was the end of that matter; save that, the Hopkinsians have uniformly represented

me as the *aggressor*, and as having been *outed*! If the curious reader will take the pains to enquire of his honor, *Charles F. Keith*, or of any one of my counsel, particularly *Thomas L. Williams*, he will learn that it was not the defendant who *crawfished* out of this affair.

But I found friends here, in the midst of all my embarrassments, whose hospitality and friendly conversation cheered my desponding youth. [For during the winter season, I had frequent and dangerous swimming of water courses, in the lower end of the circuit, and, to say nothing of my other privations, great mental affliction.] And what was better than all, we were favored on parts of the circuit, with some drops of mercy, which were followed up with reviving showers of divine grace. The Lord added to our numbers greatly. The world, the flesh, and the devil, may array themselves against the Lord and his anointed, but it is of no avail. The Lord shall have them in derision. These remarks are made with gratitude to God, for the success that crowned my feeble efforts under these forbidding circumstances.

Here it was, that I first became acquainted with the people called Cumberland Presbyterians,—I mean personally acquainted with them. The leading object with these people, seems to be that of proselyting from other churches. This is a most shameful practice. If these people were as anxious to persuade sinners to separate from the ranks of the devil, and join the church of God, as they are to proselyte members of other churches and get them to join their party—then would they exhibit the true missionary spirit. This was the first time in all my life, I ever understood that men were called of God, and ordained by the church, to go on a mission to convert those who had previously been converted! As a Methodist preacher, when ever this shall have become the business of my life, I know I shall appear both inconsistent and ridiculous in the eyes of every man of sense.

It was by hearing the Cumberlands preach, that I become fully convinced of the superior advantages of *short sermons*. Although I have heard many of them preach, I do not recollect to have ever heard more than *one* who closed till he was completely out of *strength, words, and ideas*! This is a failing which attaches itself to the Baptist and Hopkinsian clergy likewise. Nor are all the *Methodist* preachers clear in this matter. Too many ministers, among the different denominations, tell all they know in one sermon, and some of them tell that all *twice* in the same discourse! Others, will hum and haw, and tell what they intend to say, and negatively,

what they will not say, and apologize, &c. till they should be half done preaching. All this I despise. Indeed there are but few ministers, if any, who can be justified in preaching more than an hour on *any subject*. The great mass of the people, in every part of our country, are so accustomed to hearing the gospel, that all a preacher need do is, to give the leading ideas in his subject. A good sermon is *better* for being short, and to make a sorry sermon long, is out of the question! In a word, of all the deaths that ever any people died, there is none so distressing as that of being preached to death!

In the latter part of October, in this year, I visited an uncle of mine, who then lived at the head of the Muscle-Shoals in Alabama. Curiosity, or a desire to become acquainted with the Indian mode of living, led me to travel through the Cherokee nation, on the south side of the Tennessee river. In doing so, I happened one night, after a hard day's ride, to reach the house of a wealthy Indian, a member of the Methodist church, where, soon after my arrival, several Methodist missionaries, and Indian interpreters, on their way to the Tennessee Conference, which was soon to convene at Huntsville. The man of the house, in addition to being a slaveholder, had a number of his relatives about him, living mostly in cabins; so that, upon the whole, the yard was alive with human beings! This was an interesting night to me. TURTFIELDS, a native preacher, held prayers for us, and we had a feeling time. This man was naturally of a very intrepid and independent spirit; but, when engaged in the worship of God, his lion-like fierceness seemed gradually to melt down into the mildness of the lamb. After closing the exercises of the evening, I retired to bed, in a little open room, and there lay musing until a late hour. While thus occupied, sounds and circumstances of a very different character, again and again arrested my attention. The night was exceedingly calm; every thing around me wore the aspect of perfect serenity; while the stars, with their usual brightness, glittered in the firmament. But amidst this pleasing stillness, so favorable to contemplation, I heard a voice, yea voices; and these were the voices of a few poor Indians, who, after chatting around their evening fires, were closing the day with hymns of praise and united prayer to heaven. Had any been here present, who are at all doubtful as to the mind of an Indian being susceptible of the power of divine grace, I doubt not that they would have stood confounded, if not convinced. Since that time, however, I have attended several Methodist

meetings in the Cherokee nation, and at several of them I have tried to preach. It is not less pleasing than encouraging to observe, that those of our native preachers and interpreters, who are truly converted to God, are frequently found boldly, though unostentatiously, addressing the multitude upon divine subjects, and fearlessly answering the objections that are urged by gainsayers against the gospel. The substance of our sermons being familiarly reiterated by them, amidst the different groups around, the seed of truth is much more extensively spread abroad than even the missionary himself may be ready to imagine. By this means a kind of new era is commencing in our Indian missions; so that, without greatly multiplying missionaries in a tribe, we shall be able to meet the wants of this scattered population; and without great expense promote the ever-blessed gospel, together with a rapidly increasing knowledge of the English language. It cannot be otherwise than that this is of God; and, to my own mind, it appears with all the clearness of demonstration, that from year to year God is working out good for the Indians.

But it is not by means of these men only, that these people are zealously assisting us in the grand and glorious work of evangelization: the great Head of the church is raising up from among *them*, men also to proceed with the everlasting gospel in their hands, to the savage hordes on our western frontiers. Like the vine, therefore, the church is here spreading forth her branches over the wall; and these wandering sons of Ham are sitting down under its shade, and partaking of its fruit. To God be all the praise.

Having paid my visit to the shoals, I returned *via* Huntsville, Winchester, Bellfonte, and Jasper. I remained in Huntsville during the week of conference, and was much gratified on becoming acquainted with many of the members of that conference.

1829.—In the fall of this year, our conference again met in Abingdon—Bishop Soule in the chair. This year I was appointed alone to the Athens circuit. At an early period in this year, I had occasion to call at the seminary in Maryville, to see a Methodist student; and soon after I had entered his room, a young Hopkinsian minister slipped the following note to me, under the lower edge of the door:

“Sir,—Are you not fearful that you will break some of the old rooster’s eggs, when you slip into this institution so much like a thief, waiting for an opportunity to steal something?”

Your humble servant,

FEARLESS.”

If the reader has perused the whole of this work, he will understand the allusion to the "eggs," and will consequently be prepared to make the necessary allowance for the severity of my reply. There being a table, pen, ink and paper, all just at hand, I immediately seated myself, and returned the parson the following answer:

"Sitting in the south west corner of the Factory!"

REVEREND SIR:

In answer to your note just received, I have to observe, that I am not in any dread of breaking the eggs to which you allude, or of my doing any mischief; for I presume the old *Rooster*, is capable of taking care of his NEST. As to my *slipping* "into this institution so much like a thief, waiting for an opportunity to steal something," I would say, as Paul did by being a *Roman*, when in *Rome*, &c. Yes sir, when I am among thieves and robbers, I usually slip and slide about as they do!

Yours, &c.

PETER THUNDERGUDGEON, THE CROWBAR GRINDER."

Now, that mildness, meekness, and gentleness of disposition, should characterize every minister of the gospel, is a fact which no one will doubt; but that these graces can only be inspired in a naturally amiable and somewhat refined mind, by the sanctifying influences of christianity upon the heart, is equally true. And it is doubtless this commendable quality of the heart, this meekness and gentleness of conduct, which so completely removes the Methodist ministry, from that haughty demeanor so characteristic of the Hopkinsian clergy, or of an unsubdued mind swelled with a false notion of superiority over its fellows, and which betrays its possessor into so many inconsistencies of conduct. While we instinctively turn with disgust from the man who assumes to himself the claim of a dictator, and betrays on all occasions the vanity of his own mind by a supercilious contempt of others, we as naturally bow before the virtues of him who in his intercourse with his associates evinces a suitable deference to their opinions, and manifests that meekness and diffidence which arises from a thorough knowledge of his own heart. But these virtues only shine forth in the conduct of the followers of Him who said, "Learn of me, for I am meek and lowly of heart."

During this year, a high-toned professor of religion in Athens, and a member of the *church of Christ*, named a *dog* after me? In this, the Hopkinsians of Athens, considered they had completely over-matched me. As I rode through town one evening, in the midst of a company of them, I was enquired of as follows: "Brownlow, did you know that the

Hopkinsians of this place had called a dog after you?" I replied that I had understood so. Said the gentleman, "Well, what do you think of it?" O said I, if the dog is good pluck, and will hang to a hog when set on, &c. I have no objection to his being called after me, but if the dog is cowardly I shall not own him as a name-sake; for continued I, when I take after a Hopkinsian *shoat*, I make him charge and squeal all over the village. This caused the by-standers to laugh, but at the expense of the owner of the dog.

Here, also, a violent attack was made on the institutions of our church, by a Hopkinsian minister, who wrote in defence of the *national societies*, in the "Hiwassee and Athens Gazette," a scurrilous little paper, under Hopkinsian influence. To some of the many false statements and insinuations of this writer, I replied in an article of some length. He continued to write, and I to answer him; but alas! the editor of the paper refused to publish for me, on the alledged ground, that he did not wish to admit into his columns any thing like religious controversy. Still the Hopkinsian minister wrote on!

Not long after this, however, this *conscientious* editor admitted some very severe *anonymous* articles into his columns against me, written by a Hopkinsian minister and physician, sometimes called *Lord Hackberry!* Poor fellow! he has had his troubles since that. Subsequent events authorise me to address this man in the following language:—

"Your heart is gall—your tongue is fire—
Your soul too *base* for generous ire—
Your sword too keen for noble use—
Your shield and buckler are—*abuse.*"

Within the last four years, there have been many such anonymous pieces published against me; generally too by Calvinistic writers. But nothing looks more cowardly, than for an individual, or set of individuals, to be firing at a man in this way. And indeed, none hide themselves under fictitious names, or appear without any name at all, but those who publish things of which they are ashamed. The only protection a nameless scribbler can claim or expect, is, either his worthlessness, or the dark mantle in which he shrouds himself. And it is well for many of these anonymous writers, that their names are thus concealed; for if they were *really known*, in many instances, they would have less credit for their statements. Such a course betrays a dastardly spirit: it is the resource of one who wants courage to avow his designs. All such, however, can peal away at me, without being in any

way interrupted; for it does not comport with my views of *self-respect* to wage even a *defensive* war with a *misnomer*. For what I publish, *my name* is given as a voucher—for the truth or falsehood of the same, *myself* am held responsible.

If a man's cause be a good one, why should he hide his face behind the curtain of secrecy? Does honesty need concealment? Do virtuous actions shun the pure and open light of day? Does honor—does religion seek to hide behind the mantle of night? No! No!! virtue, pure and unsullied virtue delights to bask in the sunshine of Heaven, and nothing is farther from real rectitude of conduct than *concealment*. Concealment is the companion of *guilt*; together they walk the gloomy path of crime and calumny; together they guide the assassin's dagger to the heart of the unconscious victim; and together laugh at the awful flames, that ascend in curling wreaths over the head of defenceless innocence. Nor is it at all unreasonable to suppose, that where things look thus dark and mysterious, there is something "rotten in the state of Denmark!" How ridiculous for men of honorable pretensions to act thus! But how much more so for men who are engaged in the sacred exercises of the pulpit, proclaiming the will of God concerning man, to act thus! What! a man clothed in the reverential habiliments of a minister, who occupies a stand as the representative of the Almighty, and professes to be the organ of truth and righteousness, to degrade his character and profession, by stooping to the low and dirty practice of *secret slander*! Yet, hypocritical and unprincipled as the practice is, a Hopkinsian minister acted quite a conspicuous part in it, on the occasion to which I have special reference. Shameful! Worse than ridiculous!! Cromwell, O thou monster! blush at this conduct. Nero, O thou bloody monster! rebuke such ministers. Thou Inquisition of Spain, turn pale at the bare mention of this prostitution of the sacred office! Of all the abominations that disgrace and dishonor the ministry in these portentous times, I know nothing more deserving of reprobation, than the prostitution of the sacred functions, for purposes so base!

On this circuit, during this year, we had a considerable revival in our church. In short, the fallow ground of many a heart, there is reason to believe, was broken up and the seed sown in righteousness, which brought forth fruit to the honor and glory of God. This, to me, was truly refreshing, after having encountered those severe trials the year before. It was meeting with a verdant Oasis in the midst of an African

desert, or the shadow of a great rock in a weary land. It was like the dew of Hermon sweetly distilling upon the mountain of Zion; and many of the hospitable members, and worthy local preachers of that circuit, can bear witness that "there the Lord commanded a blessing, even life for evermore."

I feel grateful to my friends and acquaintances on the Athens circuit, for the courtesies I received from them, but more so to that being who, in his infinite mercy, has protected me in every peril; and to whom I now say:

"For this, my life, in every state,
A life of praise shall be;
And death, when death shall be my fate,
Shall join my soul to THEE."

1830.—About the last of October, in this year, our conference met at Ebenezer in Greene county. Bishops M'Kendree and Soule were both present—the latter presided. At this conference I received elder's orders, and was appointed to travel in charge of the Tellico circuit, in the Hiwassee district. For the first three or four tours round this circuit, I labored with increasing success, but it was not long till I discovered there were some stumbling-blocks in some of the societies, or obstacles to the influence of religion, which it was necessary to remove. Hence, I set about the work of reform; and in a very short time, I had not only ascertained the real state of the societies, but as I believe, actually bettered their condition. In the little town of Madisonville, there were several *malcontents* belonging to our society, who gave us some trouble before we could get rid of them.

The exercise of proper discipline in the church requires much wisdom, and not a little fortitude; and in proportion to the disordered state in which a minister may find that part of the Lord's vineyard he is called to labor in, will be his difficulty: generally those who are accustomed to break our rules, do so from a secret repugnance to them—the lukewarm and the worldly-minded respect the rules of the church so far as they suit their convenience; and it is not always the case that men have influence in a church in consequence of their more exalted piety. The duty of the minister, however, lies plain before his eyes: let him scrupulously and vigilantly regard the honor of God, and the prosperity of his cause, rather than any man's person, though he may have on "gay clothing."

In the town of Madisonville, the Methodists, Baptists and Hopkinsians, all had their separate houses for worship; and it was not an uncommon thing for them all to be hymning

the praises of their maker at once. This was as it should have been: let each and every denomination have their own house of worship, and attend to their own business; and then, to use a vulgar saying, let the longest pole take the *persimmons*.

Here, again, I was somewhat annoyed by those people called *Baptists*. It is true they were not very formidable; still, there were several preachers of this order, (if it be lawful to call them *preachers*,) who were continually haranguing the people on the subject of baptism, or rather of *immersion*. By day and by night, their cry was, *water! water!! water!!!* as if heaven were an *island*, situated somewhere in the British sea, and we all had to *swim* to get there! —or, as if the Savior of mankind were a *pennywinkle*, and could only be found hanging to a sand-stone, in the bottom of some water course! And, one could as easily track a cat-fish through the *Suck*, in the Tennessee river; or side-line a whale through the *Muscle Shoals* in Alabama; or illumine the universe with the tail of a *lightning-bug*; or, hold a *soaped pig* by the tail, as convert these people from the error of their way.

It was on this circuit too, that I had the controversy with the agents of the *American Sunday School Union*, alluded to in the first section of this work. And it was here, that I published the pamphlet entitled an “Address to the Hiwasseans, on the subject of Sabbath schools,” &c.; and for the sin of this publication, it seems, I am not to get forgiveness, either in this life, or in the life to come. I did greatly expose their machinations in this pamphlet. And this I must ever continue to do; for I view with jealousy the general movements of the Presbyterian church. I unfortunately suspect that there is more of political management in all their affairs, than of concern for the souls of men. This may be my misfortune, but I am sincere in avowing it. Many of the common people, attached to this church, are unsuspecting and innocent, and ought to be pitied rather than blamed; for if their preachers were not to impose upon their *gullibility*, and thus designedly and knowingly lead them astray, they would not connive at their measures. As to the preachers themselves, most of them *know* they are in error, and they seem determined to continue in error. Clergymen are of all other men the most difficult to convert. One of the evangelists informs us, that it was not till multitudes of the common people believed, that a great company of the priests became obedient to the faith! I hope those moderate persons who

aim to steer between all extremes, will pardon me, for having said so much in relation to the Presbyterians, and for having said it so plainly too. God knows I have no desire to increase the bickerings and uncharitable feelings which now prevail among the different denominations. I mourn this evil in the church, but I see clearly it cannot be remedied. Though I never did nor never will advocate *union*: on the contrary I will ever oppose it. An attempt to effect such a thing is *vanity*, and try it who will, it will be found to give rise to *vexation of spirit*.

During this year, there was no little excitement throughout the Hiwassee district, on the all-absorbing subject of *Free Masonry*; and this excitement has been kept up and increased, as the public prints will shew, till the present day; and in imitation of those zealous partizans at the north, they are even forming *Anti-Masonic* societies there. There is a lodge of no inconsiderable force in Athens, and another in Madisonville—with many of the members of both these lodges, I am personally and particularly acquainted. Many of them are honorable men and worthy citizens: others of them are scoundrels of the baser sort. This, however, argues nothing against the system of Masonry; for there are good and bad men belonging to all, and even the best of associations. I have never published or preached one sentence against the system of Masonry, for the very reason too, that I know nothing *certainly* about the system. I suppose, however, that Morgan's exposition of it is a correct one; and this opinion has been strengthened and confirmed, from the consideration that, from the days of Morgan down to the present, the system has been on the decline. Yet, I would give it as my opinion, that a minister had better say but little about Free Masonry in the pulpit, lest he should make false statements before he is aware of it. I am not a mason myself—I never was one—I never intend to be one. For I consider that the religion taught by Jesus Christ and his Apostles, and which is contained in the New Testament, will answer all the gracious ends proposed in the system of masonry.

Thus I have thrown together, as they occurred, a few thoughts, which may suffice for the present, to show the state of my mind, and the state of things on the Tellico circuit, during this year.

May the good people of that section, live and die in the full enjoyment of that religion which is peaceable, permanent, and purifying; and whose reward is glory, honor, immortality, and eternal life.

1831.—This year, our conference was held in Athens—Bishop Hedding presided. From this conference I was sent to the Franklin circuit, in the western part of North Carolina. Here, again. I had another law-suit upon my hands, before I was aware of it, and that too against a host of the most bigotted and infuriated Baptists I ever met with in any country. Yes, I will venture to affirm—to use no harsher language—that they are without a parallel—they stand unrivalled in the whole world of inquisitorial accusers! The plaintiff in this suit, was however, a BAPTIST PREACHER, who had all his lifetime been engaged in some paltry speculation or other, and in persecuting and slandering Methodist preachers, doctrines, discipline, &c. In a word, a man less depraved by means of *ministerial trickery*, less hardened by ardent and insidious aspirations for MONEY, cannot be found in the western country. If I were called upon to point out a preacher, lost to all sense of honor and shame, blind to all the beauties of religion, and every way hackneyed in crime, I would point to this man. But, for the satisfaction of the reader, I will, by way of preliminary, give a brief account of this whole transaction. First, this man, in addition to having been almost all his lifetime engaged in mercilessly fleecing the flock, and in litigations of one kind or another, has also been unremittingly aspiring after preferment; and like some noxious characters who lived in the days of our Savior, he has always manifested a desire to “walk in long robes,” while he has even loved “greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts.” In the next place, there has never been a Methodist travelling preacher in that country, for ten or fifteen years back, who this man has not directly or indirectly assailed, and attempted to injure. And as many as *five* highly respectable travelling preachers, have since certified that he had grossly slandered them, and their certificates have been twice published to the world. But to proceed. Previous to my entrance into that country, my predecessor, viz: the preacher who had travelled there the year before, had been assailed, at the instance of this man, in an infamous little publication, written by a little old *apostate whig*,—an official member of the Baptist church—the very but-cut of *original sin*. To this publication, this circuit preacher felt himself bound to reply, and accordingly done so. Some two months after this, the old Baptist priest replied in a pamphlet of some size, and in this publication slandered a number of Methodist preachers, together with the doctrines, government, and gen-

eral polity of the Methodist Episcopal Church. In the midst of this state of things, and upon the very heels of this controversy, as it were, I was appointed to this circuit; and the very next day after my arrival on the circuit, before I had even seen this preacher, he made a violent attack upon my moral character, by circulating a most shameful, false, and injurious report. After a few weeks had passed away, I was advised to clear up the matter. I accordingly addressed the parson a note, asking him if he had circulated so and so, and if he had, to be so good as to give me his authority for so doing. Contrary to my expectation, he wrote me quite an evasive answer. I addressed him again. He then united with a little Hopkinsian physician, and they replied to me jointly, at the same time laying the whole matter on an infamous *negro*, giving him as the author of the report!!! Now, in my last communication to this clergyman, I scored him so deeply that it, together with the report in the country, that I had used him up, led him to indict me before the grand jury, for a libel.—And it is worthy of remark, that this presentment was not made till in October, just a week before I left the circuit for conference. And, it is also worthy of remark, that this minister, in order to become a witness against me, artfully introduced one of the members of his church, as the prosecutor in the case. Nor would the grand jury have found a true bill against me at all, but for the fact, that this miserable old man, before them declared upon oath, that he had never circulated a report concerning me, which should have come from a negro, or provoked me in any way. This fact, with many other important items relating to this law suit, I have long since substantially confirmed by a host of respectable certificates, and published the same to the world, in as many as two different pamphlets. This unfortunate man, thought that this falsehood was deposed in secret, and that the jurors dared not divulge it, and that no ear heard it. He forgot that the eye of an omniscient God was upon him; and he little thought that the dark deeds of that hour, would ever be proclaimed to the world, through the medium of the press! Surely nothing short of an emetic from hell, could have forced him to vomit so base a falsehood, in the presence of Almighty God, and twelve honest men! I should not write thus, but for the reckless, remorseless, and unrelenting manner in which this depraved set attacked, pursued, and persecuted me. For ministers of the gospel, and other professors of religion, who serve but one master, manifesting their faith by their good works, I have a respect bordering on veneration: but for those

libellers of the religion they profess, who, in the true spirit of *him* they serve, go about singing, praying, preaching, lying, slandering, defrauding, and false swearing, I feel inexpressible contempt. Nor shall their *over-rated talents* or *mock-dignity*; or yet, their menaces of *violence*, screen them from the rebuke they have merited. As nothing more was done in this "suit at law," during this year, I will dismiss it for the present, and resume the subject again in the sequel.

Thus it will be seen, that my labors on this circuit, were commenced, under auspices very unfavorable. I had expected, on entering into the coves and mountains of this country, to have found an atmosphere entirely freed from the baneful influence of *Calvinism*, but alas! the hydra headed monster had reached the country before I did. Here it was, that I became more and more impressed with the conviction, that this doctrine is *death* to religion, and the prolific mother of human miseries. A whole *Encyclopedia* of wit, argument, and abuse, could not more than do the subject justice.

Here, too, in a good degree, I witnessed the dreadful effects of *drunkenness*, upon religious society. I here expelled several of our members for this crime. As it respects the *Baptists*, custom seems to have licensed them to drink when they pleased; in so much, that it was no uncommon thing to see them, with impunity, staggering about, having their faces carbuncled with brandy! In vain may a minister leave his house and home, and encounter the inclement skies to build up believers, and administer relief to dying sinners, while they continue to pour fermenting liquors down their throats. And as already intimated, I was here more deeply convinced than ever, of the propriety of entering a solemn protest against so fearful an enormity, particularly as it threatens to overrun our country, and lay waste our churches. But, the reader will not regard me as saying, that the citizens of this section of country were all drunkards, or Calvinistic Baptists. The cause of Methodism was quite popular there; and the cause of temperance was daily gaining ground. There are some as worthy and honorable members of the Methodist church there, as I ever met with in any country. And I have a great many warm-hearted friends there, and I shall long carry with me the remembrance of the many kind favors, wishes, and feelings, I have received from them.—I trust I have not been and may not be ungrateful for them.

During this year, I performed as many as three tours through what are called the Taxaway mountains, crossing the Blue ridge, and wandering along among the head branches of

the southern water courses, on a sort of missionary excursion. Agriculture and the mechanic arts, were not in as high a state of cultivation there, as I supposed them to be in the States of Maryland and Pennsylvania; while there existed at least a *shade* of difference between the inhabitants of those mountains, and the citizens of Philadelphia, so far as their manners and customs were concerned!

Having been elected a delegate to the general conference, held in Philadelphia, in May, 1832, I set out from my circuit for the city, the last of March, *via*. Abingdon, Fincastle, Staunton, Fredericksburg, Washington and Baltimore. Upon my arrival in Abingdon, I was insulted and tongue-lashed by a people called *Protestant Methodists*, who were there employed in reforming from Episcopal Popery, for having dared to express my views of their system! Here I found a parson C. of this order, whose flaming zeal in maintaining the doctrines of "reform," led him to forge thunderbolts, and to pour out anathemas against despotism! This man was evidently actuated by a bad spirit, or a sordid interest, or a barbarous disposition to revenge, which animates most of the *Radicals* as they are sometimes called, and produces all their pretended love of freedom. This town, once so harmonious, was now divided in religious opinion. And, as an emblem of the division, two spires now pointed up to heaven in Abingdon; and two men, who styled themselves *Methodists* and ministers of Christ, preached to distinct congregations, and as all allow, resorted to measures widely different in their tendency, in order to carry their points. But here, as in most other places, where these sticklers for reform have caused a *secession* from the mother church, the same has been found in reality, to have been an *accession* to it.

At Evensham, some fifty miles beyond Abingdon, I was again charged on by the postmaster of that place, a sort of head man in the ranks of Protestant Methodism, who, as I was told after leaving there, published me in the Wythe paper. But poor man! he has since been tucked up for robbing the mail, and that too of no small amount of money. Since that time, the latest advices from that country say, that his zeal in the cause of religion has greatly abated.

On my way to Philadelphia, I spent a week in the city of Washington, in visiting the different parts of the city, and in listening to the debates in congress. While in Washington, in company with some ten or a dozen clergymen, I visited the President's house, also, and was honored by an introduction to Gen. Jackson. He had just recovered from a slight

state of indisposition. He sat with Mr. Livingston, the then secretary of state, examining some papers, when we entered, and though paler than usual, I was struck with the fidelity of the common portraits I have seen of him. Alexander's, I think, however, is the best by far, and his reflection in the mirror is not more like him. He rose with a dignified courtesy to receive us, and conversed freely and agreeably; till, unfortunately, he bounced on the missionaries, who had crossed his views and feelings, in opposing the measures of Georgia and the general government. His whole appearance is imposing and in the highest degree gentlemanly and prepossessing. He is a very fine looking old man, though I left him with an unfavorable opinion of him. And though I dislike and disapprove of his administration, yet, I am free to confess, that if his face is an index of his character, he is an upright and a fearless man. But I have long since learned that it will not do to take men by their *looks*.

I am no politician, but so far as I am capable of understanding what I read, I am a *Jeffersonian Republican*.

From here I proceeded to Baltimore, where, in company with a number of the preachers, I remained for several days. While here, I preached to the convicts in the penitentiary, at the request of the preacher in charge of the station. And, while there, it occurred to me, that the Hopkinsians of Tennessee, had previously predicted that I would end my days in some such place, and that they would no doubt be somewhat gratified to hear that I was then in the state prison of Maryland; and I accordingly sat down and communicated the information to a friend in Athens, who, as I was afterwards told, apprised them of the fact, without letting them know the circumstances under which I had gone there. Some of them rejoiced, and others mourned lest the report should not be true. While here, the keeper of the prison related to me an anecdote, which I cannot deny myself the pleasure of publishing. It was this: Some time before that, two self-important young Presbyterian ministers, during the sitting of the presbytery in that city, visited the penitentiary; and while they were walking about viewing the prisoners at work, one of them said to the other, "I suspect that if the truth were known, the most of these unfortunate creatures came here out of the Methodist church!"

The keeper having heard this, and knowing who they were, determined to score them, if a suitable opportunity presented itself. Well, it was not long till one of them asked him if any of the convicts had ever been members of any church,

•

&c. He answered in the affirmative. "What church" enquired the priest, "were they members of?" Said the keeper, "the most of them came here out of the Presbyterian church!!!" The result was, the young clergyman made no further enquiries on the subject."

From Baltimore, I proceeded to Philadelphia, on board of a steam-boat, accompanied by some twenty-five or thirty Methodist preachers, delegates to the general conference. Here, I remained all the month of May. While in this city, I attended the anniversary of the American Sunday School Union. To a superficial observer, this would have been an interesting meeting; but I saw too much management to please me.

While the Methodist general conference was sitting, the Presbyterian general assembly was in session likewise. I was present in the assembly, when they had the great doctrinal question on the carpet—I mean the *new school* and *old school* divinity, or as some of them termed it, "heresy" and "orthodoxy." The debate grew out of an appeal from the decision of a synod, to the general assembly, on the part of some new school men, for a *division* of the Philadelphia Presbytery. On this question a violent personal debate arose, which would, for intemperance of language and wholesale abuse of private character, absolutely disgrace the lowest porter house, or ale cellar, in the lowest place in the lowest town or city in the lowest country in the world.

During the sitting of this assembly, and also of our conference, in the midst too of the debates of the former, I was invited to dine at the house of Alexander Cook, esq. in company with the venerable bishop Roberts, Ezekiel Cooper, John P. Durbin, Francis A. Owen and others; and before the bell rang for dinner, while we were sitting together in the parlor, with several other persons, one of the company lifted a Presbyterian paper, just published, and read a brief sketch of the proceedings of the assembly, written by a member of that body, in which he stated that GREAT PEACE AND HARMONY PREVAILED AMONG THEM, AND THAT THEY HAD INDUBITABLE EVIDENCE THAT THE LORD WAS WITH THEM!

Bishop Roberts then enquired of me to know, smiling at the same time, how I would reconcile that statement with the account myself and others had given of their debates. I replied, that I supposed the writer did not use the terms *peace* and *harmony*, in their most common acceptations, and that on this ground there was no discrepancy in our statements; and that as to the *Lord* being present, the writer could prove by

me, that *John* Lord, one of our delegation from New-England, a very tall fine looking man too, was present and heard their debates, and that it was possible the writer alluded to him! But said I, if he meant to say that the good Lord of heaven and earth was with them, he was certainly mistaken.

Now, that an *omnipresent* God was there, in the sense in which he is in every part of creation, no man who believes the scriptures will doubt; but that the Almighty was there to sanction and approve their jarring affections, malevolent wishes, broils and contentions, discordant voices, hard names, and confusion, is impossible. I would say that a being of revengeful and depraved passions, slightly varnished over with hypocrisy, dissimulation, and the various forms of politeness which prevail in parliamentary usages and debates, presided over the assembly; and the spirit which evidently stimulated and excited them to action, and the horrible and extensive effects produced by their inflammatory debates, bear me out in this supposition.

They called other "*heretics*," and gave other the "*lie*;" and indeed, one of the members of the assembly called Dr. Ely an "*unregenerate heretic!*" And in vain the moderator attempted to reconcile them. During the heat of their debate, the moral atmosphere surrounding the place, became so tainted, that it was fatal to dignity, respectability and virtue, to breathe it. And, they must alter their manner of conducting their controversies in the general assembly, if they would turn our "*moral wilderness*" into a paradise of national, social, and domestic happiness. In one word, there have never been just such signs in the Presbyterian zodiac, since the stamp act of 1765, and the night when Samuel Adams, and John Hancock, caused the *tea* to be thrown overboard in the harbor of Boston! I confess, for one, that I entertained a hope, that the system would soon be discomfited, slain and buried, till the general judgment at least, and then finally, completely, and irretrievably annihilated!

1832.—This year, our conference held its annual session in Evensham, in western Virginia. Bishop Emory presided. At this conference I was appointed to the Tugalow circuit, lying mostly in the district of Pickens, South Carolina. On this circuit, I was enabled to effect but very little in a moral point of view, it being overrun with Baptists. Though I had no controversy with the Baptists this year, I had the pleasure of preaching with their greatest man Mr. —, more than once.

If by the term *great preacher*, be understood the ferment-

tations of a roving brain, paradox united to a depraved taste, unceasing apostrophes, exclamations, obscure hyperboles;—in a word, if a style inflated with extravagant metaphors, indicates greatness in a preacher, then indeed was this a mighty man! And if sterile ideas clothed with a redundancy of improper words, accumulated substantives, crowded epithets, rapid contradictions, repetitions re-echoed, abundance of synonymous words, and unceasing contrasts, constitute true *eloquence*, then does this man stand unrivalled as an orator!

This was a very cold winter; and the water courses kept up till late in the spring. I swam the Tugalow river four times during this winter, besides the large creeks, &c. More than once, after swimming those water courses, I preached in open meeting houses, with my clothes froze on me! At one time, in swimming the river, when it was very full, I was driven below the ford by the strength of the current, and had like to have never reached the land again. Indeed I was in a squirrel's jump of the good world!

Here I learned, that *nullification* is emphatically death to religion. The churches were all enveloped in the smoke of faction. The Presbyterian and Baptist clergy, in this country, volunteered to support the ordinance, and preached expressly on nullification, declaring that it was both *scriptural* and *right*! Having received a new commission from heaven, or elsewhere, to "Go into all the world and preach *nullification* to every creature;" like the followers of Mahomet, and not like the disciples of Jesus, whose duty it is to preach peace and good will to mankind, they carried the alcoran of nullification in one hand, and the sword in the other, saying to the people, "choose ye this day whom ye will serve. If *nullification* be God serve it, and if *submission* to the law of the land be God, then follow it." A Baptist minister in Greenville district, just above where I travelled, made the discovery, that nullification was the "quintessence of religion," and that "Jesus Christ himself was a nullifier!!" Different Presbyterian ministers preached sermons on the subject, and some of them had their discourses published in pamphlet form, and circulated among the people, at large. In some Baptist congregations where the union party was the strongest, motions were submitted to exclude nullifiers from the pale of the church. The Methodist preachers, with few exceptions, were not guilty of such improprieties. As to *Calvinistic* ministers, they have both precept and example in their churches, for nullification. John Calvin, in the cases

of Servetus and Castellio, *nullified* that law of God which says, "Thou shalt not *kill*."

The nullifiers throughout the country, distinguished themselves by wearing a cockade on their hats, made of blue ribbon. Even the *boys*, not free from the apron strings of their mothers, had them displayed in bold relief, and in the true style of chivalry. Some of the union party, however, by way of contempt, fastened the cockade to the necks of their *dogs*. And I heard much said of a certain little bobtail fiste, in one of the county towns, having the cockade upon the tip end of his tail, trotting about the streets, and thus carrying nullification "sky-high!" Surely, Don Quixotte himself would have charged a dozen windmills, and broken a hundred lances, and fought a kingdom of giants for such a badge!

A vast number of the common people, or peasantry, left the state; and if many of those who held land and other property, could have disposed of it, on any thing like reasonable terms, they would have fled from the "peaceful remedy" as fast and as thick as did the darts in the Trojan war.

But as it regards this thing called nullification, I find scripture both *for* and *against* it. When the Babylonian king passed a law not warranted by the law of God, Shadrach, Meshach, and Abednego, nullified it at the hazard of their lives, and were by the power of God successful. Darius, afterwards king of the Medes and Persians, trying a similar project, had his laws *nullified* at the peril of his life;—he succeeded, and his enemies were destroyed, and the power and majesty of God in both instances was spread over the immense realms of those potentates.

But there are other cases, in which nullification was attended with the worst of consequences. In the garden of Eden, our first parents were induced by the devil, in the form of the serpent, to *nullify* the law of God and taste the forbidden fruit; and believing it to be a "*peaceful remedy*," they made the "*experiment*." Cain, in the case of his brother Abel, *nullified* the law of God, for which he received a black mark in his forehead! A nation of Jews who perished in the siege at Jerusalem, were all *nullifiers*. So were the wretched inhabitants of Sodom and Gomorah. And the Antediluvians, for their South Carolina politics, were all baptized by *immersion*. Last of all, the king of Egypt, in trying to carry his ORDINANCE into effect, got drowned in the Red Sea. And had the South Carolina nullifiers gone a little further with their scheme, old Hickory would have drowned them in the port of Charleston!

For my own part, I think it best to obey the injunction of St. Paul, who says, "Let every soul be subject unto the higher power, for there is no power but of God. The powers that be are ordained of God, whosoever therefore resisteth the power, resisteth the ordinance of GOD, and they that resist shall receive to themselves damnation."

During this year, I visited the Telulee Falls, in Habersham county, Georgia. The revolutions on our earth, by which its original appearance has been so repeatedly changed, together with the manner in which nature has embellished the temporary residence of man, have, at all times, commanded the attention, and excited the astonishment of the learned. These traces of desolation have always acted on the human mind; and the traditions of deluges, preserved among almost every people, are derived from the different phenomena, and the great variety of marine productions scattered over the earth. But, we can never learn much on a subject so extensive, so very remote, and so wonderful. I have been in different States in the Union, and have looked with peculiar delight upon the order, harmony, and beauty of the works of creation in each; but never have I witnessed a scene which struck my mind with such profound awe, and so completely filled me with admiration of the infinite skill of the great Architect of nature. These falls are situated twelve miles from Clarkesville, the county seat of Habersham, on the Telulee river, a beautiful stream indeed, which meanders through the hills, dales, vallies, and piney woods, till it loses itself in the great Savannah. These falls, for several years past, have been a place of great resort, especially with the lowlanders, who, for their health, spend the summer in this "hill country." And I have to regret, that I do not possess a more lively and acute genius, that I might give a more graphic and interesting description of them. The scene is said, in point of grandeur, to be superior to that at Niagara, by some who have visited both. But as I have never seen the falls of Niagara, I will not vouch for the truth of this statement. I will say, however, that it is difficult to form even a tolerable idea of this stupendous cataract without visiting and examining it. And even then it is not easy to bring the imagination to embrace the magnitude of the scene. For some distance above rolls the gentle stream, almost without wave or ripple to disturb the tranquility of its bosom, till, all of a sudden, sweeping along to the dreadful precipice, leaping from rock to rock, gathering all its energies, it plunges into the awful abyss below.

Where the water falls, and between the bluffs on either side, there is such an astonishing chasm, as, viewed from above, strikes the beholder with terror! Down this chasm the water rushes with a surprising velocity, after its first and most tremendous pitch, which is a fall of some considerable distance, though not perpendicular. The pitch of the whole body of water produces a tremendous sound which may be heard at some distance. The dashing of the water also produces a mist which rises to a great height. And some small distance below, the water, the waves, and the foam, have quite a grand appearance indeed. The eye of an observant mind must rest, indeed, with peculiar delight on the structure of these falls, viewing them as a matchless display of Almighty power. To be in sight of these falls, at this season of the year, upon an adjacent eminence, surrounded by an extensive field, handsomely interspersed with timber; where one can inhale the balmy zephyrs, charmed with the splendor of the sun, and the variegated coloring spread over the face of the country, and then, in the midst of this grandeur, let the rich harmony of a choir of feathered songsters come pealing on the ear, and certainly no heart can be so dead to feeling, as to resist the charms.

I am told by those who have visited them amidst wintry storms, clouds, rain, and fog, when a dense, hazy atmosphere, surcharged with watery exhalations, hangs all around, that the scene is awfully grand.

If the traveller, in crossing the mountains to or from the south, will take the trouble to call in and see these falls, he may see the works of nature on a scale of magnitude and grandeur which it will be highly gratifying to behold and investigate, and which will raise to the highest pitch his conceptions of the magnificence and glory of Him, whose works are very truly "great and marvellous!" He will feel within him a burning desire to reach that eternal world of joy, where the redeemed shall acquire a more minute and comprehensive view of the attributes of the Deity, and of the connections, relations, and dependencies, of the vast physical and moral system over which his government extends.

DECISION OF THE LAW-SUIT.—Having gave security, at the time I was first presented, for my appearance at the ensuing superior court, I returned from the south, to North Carolina, in February, in this year, and took out subpoenas for the witnesses by whom I intended to make good the charges alledged in the bill of indictment. Well, I came on to court; and on Monday, the first day of court, my counsel de-

manded a trial, and continued to do so every day, till the last evening of court, when, just at night, it was granted. The reason why a trial could not be had sooner, was, that the bill which had been drawn up at the former court, and which I was then prepared to answer to, was found to be defective, or such an one as I would *blow up*; and hence, a *new* bill was drawn up, and a *new* presentment made to the jury, and a new plan of arrangements adopted. And what is more strange than all, the *state* (for this was a state case) nullified this bill, and the state forced me to pay the cost of the same, though I was ready for trial! The like never was heard of before!!

In this last bill of indictment, there were three specifications, of which the following was considered the most important:—"But sir, I am constrained to believe, that you are so destitute of feeling, so blind to the beauties of religion, so hacknied in crime, and so lost to all sense of honor and shame,—that notwithstanding your faculties still enable you to continue your sordid pursuits, they will not permit you to feel any remorse, or acknowledge your errors." To support this charge, I had various respectable witnesses present to prove the man a liar, a slanderer, and a defrauder; and after doing so, I intended to infer, according to *scripture* and *reason*, that he was what I had represented him to be. I knew very well, that no man in his sober senses, would swear positively, that he was dead in sins and trespasses, and lost to all sense of honor and shame; but I simply supposed that upon making out this proof, the conclusion would be inevitable. And indeed, I afterwards procured the certificates of NINETEEN respectable men, EIGHT of whom were ministers of the gospel, proving him to be this kind of a man, and published them to the world, as before stated.

Upon failing to get witnesses to swear to the man's *heart*, my counsel submitted the case without any pleading, and I was fined five dollars.

But it is worthy of notice, that this man, in going to law, instead of bringing an action of *slander*, indicted me for a *libel*. His motive for acting thus, was, he had been told that in an action for slander, the truth of the words spoken, or written, affords a complete justification, which is seldom the case in an indictment for a libel. Besides, an action of slander would have enabled me as defendant, to defend my own character, and attack his more successfully, than the rigid rules which govern an indictment for a libel would allow of. For, in this state, the British doctrine of libelling is incor-

porated in the constitution; and the laws enacted on the subject in Old England, were, for the most part, intended for the protection of the king, and when explained amount to this—the greater the *truth*, the greater the *libel*. So that, had the once intended scheme of the parliament of Great Britain, to pass a bill, which denied to persons accused on a criminal account the privilege of defending themselves by the help of counsel, been here carried out and acted upon, I could have sustained no additional injury by it. For, under the regulations which governed this indictment, the legal knowledge of a Blackstone, or a Mansfield, combined with the eloquence of Lord Bollingbroke and Charles Fox, would have been of no service to me. Now, under the laws which govern an indictment for a libel, David and Solomon, were they on earth, might be charged and convicted for having *libelled* the whole human race. David has said, “*all men are liars*,” and Solomon has said, “*there are none good*.” Now deprive the former of the testimony of an inspired prophet, who, speaking of the human family, as soon as they are born, says, “*they go astray speaking lies*,” and he could not sustain the charge. Well, deprive the latter of the scripture proofs of general depravity, and he would make a complete failure likewise. And here I will remark, for your information reader, that if ever you are disposed to select a legal remedy in a case of this kind, and your general character is bad, indict for a *libel*, and not for *slander*; for, if you do, your opponent will be allowed to investigate your character from your youth up. And, if you should ever conclude to sue for your character, and it is not better than that of this man, sue for a *new one*, and not for the one you *have*!

But, when a man is indicted for a libel, and is found guilty and taxed with the cost, the idea goes out among the ignorant and uninformed, that he *signed a libel*,—an instrument of writing in which he acknowledges himself to be a liar, &c. And this has been said of me, both in Carolina and Tennessee, by the ignorant and malicious ministers and members of the Baptist church. But it is all as *false*, as its numerous authors are *infamous*. Nor am I anxious for those who are not accustomed to think for themselves, or the corrupt, or those who are under the influence of trained and active intriguers, to entertain any other view of the subject. The majesty of truth *will* command the reverence of the candid—those who refuse to comply with its stern demands, can peaceably enjoy their own opinions.

Were I disposed to do so, I might give the public a disser-

tation on the *posse comitatus*, equally as ponderous, as that with which Lord North furnished the British House of Commons?

I will, however, only say, that there has never been such a trial, since the trial of William Penn, before the court of Old Bailey, in England, for preaching to the Quakers in the streets of London; and, for his controversy with the *Baptists* and Catholics. Perhaps, I might except the trial of John Wesley at Savannah, in 1737; and, more recently, the trial of Lorenzo Dow, in Charleston. Dow was indicted for a *libel*; and although he *pleaded the truth of the allegations in justification, and rested his defence solely upon this plea*; he was nevertheless, convicted, and the sentence of the law was that of a *fine and imprisonment*!

A few remarks in relation to the cost of this suit, and I have done for the present. Having lost the suit, as a matter of course, it fell to my lot to pay the cost. The *legal* cost of the suit, amounted to quite a trifle, there being only *two* witnesses on the part of the prosecution, and but few of those whom I had subpoenaed, who proved their attendance. But, on my return to that country, I learned that a *third person*, not known in the suit, had summoned a host of old Baptist witnesses, who, after court had adjourned, and I had paid most of the legal cost and left there, went forward and proved their attendance!! These witnesses were summoned for no other purpose under the sun, but to create cost; and as evidence of this, they were never called into court, nor was it known to me that they were there as witnesses!!! Well, on *Sabbath*, in the month of June, about five miles from the court house, while I was at *church*, in company with my presiding elder, William Patton, and the circuit preacher, Stephen W. Earnest, a corrupt and inexperienced deputy sheriff, seized upon me for this illegal cost!

To satisfy the demands of this extra-judicial claim, on the next morning, I gave the officer an elegant dun mare, saddle, bridle, saddle-bags, and umbrella, all of which he disposed of in short order.

How true the remark of an eminent writer: "he that opposeth hell, may expect hell's rage." Surely their conduct savors more of that of an Algerine *banditti*, than of a body of civilized men—not to say christians. And surely, in traversing the vast continent of America, in wandering over the barren plains of inhospitable Denmark, through honest Sweden, and frozen Lapland, rude and churlish Finland, unprincipled Russia, and the wide-spread regions of the wandering

Tartars. I shall never have to encounter a more savage and unprincipled set! With but very few exceptions, the whole pack are steeped to the very chin in corruption, living upon its wages, and pandering to its purposes. They are shrouded in the *sack-cloth and ashes* of shame and disgrace, and enclosed in *vaults* full of *buried venality*. Like the fabled apples on the shore of the Dead Sea, they are fair without, but *ashes* within. They are daily accustomed to low and dirty contemplations, and familiarized by habit to the most filthy and mistaken views of truth.

Their abominable impurities—their enormous injustice—their profanation of holy things—their contempt of the Supreme Being—their rancor and animosity—their hypocritical artifices—their dark designs and insidious calumnies, if unrepented for, will one day seize upon them, and burn them with the most inexpressible anguish.

But public opinion has long since sealed the fate of these miserable offenders, and they have well nigh perished amidst the universal execrations of an honest community; while the winds of heaven have wafted the dying shrieks of their flimsy characters, from the shores of time to the distant vaults of merited oblivion! Still, I would pray Omnipotence, in the dying language of Stephen, who, when a similar set were mangling his body with stones, said, “Lord, lay not this sin to their charge.” But as sure as that moral justice is not a fiction, when the day of retribution shall come, and the unclouded light of eternity dawns upon the disordered chaos of all human concerns, it will be seen that, throughout, this was a shameful transaction, on the part of these my inquisitorial accusers. For, never before, perhaps, has a case occurred within the compass of the whole civilized world, in which the laws intended for the protection of personal rights, have been so openly and basely set at defiance, and have proved, in practice, so entirely inadequate to their object. The judge, many of whose relations are Baptists, before and after he came to court, declared he would *put it to me*, or words to this amount. And the attorney general, before the court, represented me as a *foreigner*, having come into the country and made the *attack* upon the plaintiff! This is carrying out the doctrine of *state rights* much further, than even contended for by *South Carolina*; for if a member of the Hartford Convention, were to settle within her limits, she would allow him all the privileges of a *bona fide juredivino* citizen. This is indeed *state restrictions*, instead of *state rights*. In matters of controversy in Tennessee, this *primogeniture* citi-

zenship is not taken into the account. The laws of Draco, were the very quintessence of justice and mercy, if compared with this inexplicable system of judicial ethics!

The most infamous culprit is entitled to the benefit of a fair and impartial trial; and no individual, however talented or high in office, should be allowed to assume to himself the office of judge, jury and executioner, all at the same time.

The following extract from Volney's Ruins; or, Meditation on the Revolutions of Empires," upon the "Universal basis of all Right and all Law," contains an excellent view of the origin of all justice and of all right:—

"Whatever be the active power, the moving cause that governs the universe, since it has given to all men the same sensations, and the same wants, it has thereby declared that it has given to all the SAME RIGHT to the use of its treasures, and that all men are EQUAL IN THE ORDER OF NATURE. Secondly, since this power has given to each man the necessary means of preserving his own existence, it is evident that it has constituted them all independent one of another;—that it has created them FREE;—that no man is subject to another;—that each is absolute proprietor of his own person. EQUALITY and LIBERTY are therefore two essential attributes of man."

In conclusion, all who are not too deeply rooted and grounded in error, to be convinced by reason and argument, will be perfectly satisfied with this account of this part of my life. The people of Carolina, who are well acquainted with the *parties* and *circumstances* under consideration, are the best judges, and with them rests the verdict, which will be awarded for or against the proper person. For my own part, I do not feel daunted in the least degree, in view of their decision; nor have I at all been annoyed because of the vile and scurrilous abuse of party, and of sectarian venom which have been poured upon me. And I shall go on in the bold, but even tenor of my way, and perform the duties I owe to God, to my conscience, and to the church of which I have the honor to be both a member and a minister. I have but little ambition to gratify, no private ends to answer, and no desire but the good of the whole human family: and while public and private scandal, secret malice, and all the baser passions of the human heart are brought to bear against me, I shall stand firm and steady, and endeavor by the assistance of God, to walk worthy of the vocation to which it has pleased God and the church to call me. As an individual, my reputation is

untarnished: and all the worst occurrences of my life, are herewith submitted to the world.

The great body, both of the membership and ministry, in the *Methodist Episcopal Church*, for many miles round, know me—and they know me well; and those who live at a distance, are well enough acquainted with Methodism to know, that no man of a suspicious character would be continued in the travelling connexion, or sent by an Annual Conference, to labor on any circuit, station or district. And the Journals of the Holston Annual Conference will shew, that a charge of immorality has never been brought against me and sustained, since I have been a member of said Conference.

Indeed ministerial character, like female virtue, should challenge scrutiny; and with the fearlessness of conscious uprightness and purity, recoil not at the severest and most trying ordeal.

1833.—This year our Conference met at Kingsport, in the month of November. Bishop Roberts attended, but owing to bad health, did not preside more than a part of two days. Our esteemed brother, Thomas Wilkerson, by the appointment of the Bishop, presided the remainder of the session. At this conference, I was appointed to travel alone on the Dandridge circuit, a three weeks circuit, lying in the fork, between the Holston and French Broad rivers.

In the commencement of this year, we had some encouragement. Our first quarterly meeting was very interesting; but considerations of a highly important character prevented the progress of the work in the latter part of the year. On this circuit, as on several other circuits, I had to expel some *malcontents* from the pale of our communion.

Some of these miscreants immediately set about the work of raising a *party*, and of destroying the societies of which they had been members; but fortunately for the cause of Methodism, they could get but few disciples to aid them in this fiend-like work. And although the few followers they did muster up, made it their business to cry daily, "*Great is Diana of the Ephesians!*"—"unfairness of trial"—"*snap judgment,*" &c. they were unable to effect any thing save their own disgrace. And although they were untiring in their efforts, yet it should seem to me, that a conscious inability to defend a cause so weak, and to sustain a position so notoriously at variance with every thing like truth, should have calmed them down to *silence*. Poor unfortunate creatures! they did not even act understandingly, in reference to their own interest. Every struggle they made to involve

others and extricate themselves, only made their condition worse. By this time, I presume they are prepared to adopt the sentiment, that man's whole life is but *school hours*; this world a great *university*; and the vicissitudes of time his *preceptor*!

THE METEORIC PHENOMENON ACCOUNTED FOR!—Between five and six o'clock on Wednesday morning, Nov. 13, 1833, it will long be recollected by thousands, that one of the most beautiful phenomena ever seen by the eye of man, appeared in the heavens. This extraordinary phenomena, consisted of a great number of what are vulgarly called *shooting stars*, which, from common centres, appeared to be shooting in every direction, except upwards, radiating the whole heavens, by leaving a streak of mild light on the unsullied blue. This occurred during my first round on the Dandridge circuit. And while many were wrapped in wonder and delight, in contemplating the mild sublimity and glory of the millions of lines of light which were gradually appearing and disappearing in succession, during the continuance of this most beautiful of all celestial phenomena, others were seriously alarmed. Some predicted that the end of all things was just at hand; or that the prophetic period had arrived, "in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat,"—and when "the earth also and the works that are therein shall be burned up!" And some thought that, in the language of the General Epistle of Jude, they were "wandering stars, to whom is reserved the blackness of darkness forever!" Others thought the meteors ominous of war; and some of one thing, and some of another. While, to cap the climax, some knowing ones among the *Baptists*, who, I suppose, were disposed to account for this prodigy in nature, solely on *philosophic* principles, said it was a sign of the downfall of the Methodists!!!

But, soon after this occurrence, a company of females met at a *quilting*, in the bounds of a circuit I once travelled, and while they were wondering, and guessing, and prophesying, &c. with regard to the *cause* of this wonder of wonders, a Hopkinsian lady remarked, "the whole matter has been occasioned by the death of *Brownlow*!" "What!" exclaimed another, "is it possible that Brownlow is dead?" "Yes," replied this sister *Phebe* of Cenchrea, "he has been dead several weeks; and by *tight squeezing* he made out to get to heaven; but he had been there no time scarcely till he raised a fuss, and was running about all over the good world taking

certificates to clear himself; and it took such hard work to get him out of Heaven, that it SET THE STARS TO FALLING!!”

This, after my acknowledged and known dexterity in writing pamphlets, and in using up Hopkinsian missionaries and Sunday school agents, by certificates, I frankly confess, had like to have plagued me. May this good hearted humorous sister, when she gets to heaven, in obedience to the apostle's injunction, bridle that unruly member, the tongue, and not meet with a similar defeat, is, I believe, about all the harm I wish her. And in the mean time, should I be so fortunate as to get to heaven again, the next time I die, I will try and be more on my guard.

Query: From the circumstance of my having been cast “out of heaven,” must I not have gotten there, upon Dr. Hopkins's principles of *natural ability*? Certainly I must. For the scriptures say, all who get there by *grace*, through faith in the Son of God, “go out no more.” And if all who go there on this principle, are in danger of being driven out, had not the most of the Hopkinsians now living, better do their “first works over” again? Indeed, editor Hoyt, of the parish of *Maryville*, in publishing his philippics soon after this occurrence, in common with other editors, remarked, that on a certain morning, “a phenomena appeared in the heavens, which greatly alarmed the *inhabitants*!”—that is, the inhabitants of *Heaven*; for he makes a full stop after the word inhabitants.

Now, brother Hoyt would have his readers believe, that the inhabitants of the good world were as “greatly alarmed” on seeing the meteors, as were the *pious* priests and Levites of *Maryville*, on hearing that the Cholera was in West Tennessee! And, I suppose, that if the priests themselves had not been “greatly alarmed,” they would have taken the advantage of the occasion, as they did in the case of the Cholera, and thereby produced another “great revival” of religion!

But, if any of the inhabitants of heaven were alarmed on the morning of the memorable thirteenth of November, they must have been *Hopkinsians*; for sure I am, that no persons who have gone there *deigratia*, have ever been alarmed at an occurrence which could be accounted for purely on principles of philosophy. For, from the very constitution of the human mind, it is evident, that every branch of science is recognized and fully understood by the righteous, in the blessed world above us.

If the considerations now adduced be admitted to have any

force, and if the position I have endeavored to establish, cannot be overthrown, either on scriptural or rational grounds—it must follow, I think, that brother Hoyt is altogether mistaken. But who informed him that the inhabitants of heaven were alarmed? I am conscious of not having reported such a thing on my return to earth. He must have gotten his information from this sagacious lady!

Upon the whole, I have much reason to rejoice and give thanks for what I heard, and seen, and felt, during this year, and to regret that any circumstance should have occurred to prevent greater good from being done. But my regrets, though profound, shall be temperate and resigned, as one who mourns over a dispensation of Providence which seems to have been inevitable, and has been mercifully delayed far beyond what I could have expected. Deep, sincere, and lasting, will be these sensations, and mingled with them, the consolatory reflection, that I was acting correctly, and to the best of my abilities, endeavoring to promote the cause of truth.

Dandridge, and the country round about, in a moral point of view, is a cold, unhealthy, damp and foggy region! When in this region, I felt pretty much as I suppose *Job* did, when in the hands of the enemy. The Hopkinsians of this region, are fully as hostile to Methodism, as any set I ever met with. When they speak of the Methodists, they do it without ceremony. They constantly appoint opposition meetings, to keep their members from attending Methodist meetings. In short, they oppose Methodism in every way; and latterly, they have opposed it under a false pretence of friendship, by endeavoring to persuade some of our own members that they feel a deep concern for our prosperity!

Whenever they could hear of any one that had fallen out with *me*, or who had any slang to retail concerning me, they would flock to, and hang around such an one, like famished calves around a parent cow!

In a word, their employment during this year, with here and there an exception, was, to either ruminate upon the rugged hills of malice, or to skulk about in the hollow caverns of falsehood, in pursuit of those whom they sought to devour. And yet, after death, they expect to go to heaven. It is devoutly hoped they may. But the heaven to which they are now journeying, I fear, is a dreadful place, the geographical location of which is no where, and whose tenants are the haggard phantoms of an over-heated imagination!

“The Lord, the Judge, his churches warns;
Let hypocrites attend and fear,

Who place their hopes in rites and forms,
But make not faith nor love their care.

Wretches! they dare rehearse his name,
With lips of falsehood and deceit;
A friend or brother they defame,
And soothe and flatter those they hate."

This year, at the request of the editor of the New-Market Telegraph, I wrote several articles for publication in his paper—none of them were controversial. I wrote over the signature of "An Observer;" and as it was not known who the writer was, most of those articles were quite popular with the Hopkinsians. But I felt confident that they would not be received, if they knew who the writer was. Hence, I determined to make an experiment. I wrote an article headed, "THERE IS A GOD," and endeavored to sustain the position by adducing the evidences of *nature*, *reason*, and *revelation*, making known at the same time that I was the author. Well, as strange as it may seem, I heard of two or three persons, who objected to the article, and espoused the opposite side of the question, saying in effect, that there was no god!

During the month of June, in this year, a most vulgar, abusive, and shameful publication, appeared against me in the New-Market Telegraph, entitled a "Protest," and having the signature of a poor miserable creature tacked on to it, equally destitute of character and standing. But, I did not let myself down, in a formal way, to answer the publication under consideration; and some supposed, from this consideration, that I admitted the allegations it contained to be true. The truth is, however, I did not wish to wage either a defensive or offensive war with a *misnomer*. Nor can I condescend hereafter, to notice in *any way*, any thing emanating from any such source, unless a *voucher*, or *endorser* of some note can be found to father what may appear. However, it has since been discovered, that this production was written by a Hopkinsian clergyman, and that the real author had only made a *cat's paw* of this miserable creature, whose name accompanies the same. The author of the piece, however, very artfully introduced a quantity of bad spelling, and sorry punctuation; and in numbers, he generally confounded the singular with the plural, and but seldom used the proper tense, intending thereby to influence the community to believe, that his *relative* had written it sure enough.

Early in the month of August, in this year, a small *circular* made its appearance against me, purporting to be an appeal to the "christian public," coming from the meridian of

Western Carolina, and having the names of *seventeen men* annexed thereunto. This miserable thing was afterwards published in the "Christian Index, and Baptist Miscellany," a religious paper published in Washington Georgia, a few copies of which found their way into Tennessee, and were read with great avidity by the ignorant Baptists, and malicious Hopkinsians of my acquaintance. This circular, or "*half-sheet*," as it has since been denominated, was intended to be a reply to a pamphlet I published *thirteen* months before its appearance, consisting of thirty-six octavo pages. Some few of the signers of this document, incline to the Hopkinsians; others of them are the oldest and most bigotted members of the Baptist church in that country; and others of them, as the saying is, *lean* towards the Baptists. And *six* out of the seventeen, are the *relatives* of the Baptist preacher with whom I had the law-suit! In short, I have recently learned, that only *one* man out of the seventeen can be considered, *in any respect*, friendly to the Methodist church; and this poor little man permitted the Baptists to make a *tool* of him, in order to accomplish some political ends. In proof of their opposition to the Methodist church, they style the Methodists in that country a "*lawless mob*!" As to the number of names attached to this circular, I care not for this circumstance. For had the writer written ten times as much more, and had it been ten times as slanderous as it is, these men would have stuck their *paws* to it. And if the *firm* will yet take the pains to come to Tennessee, they may find *one hundred persons*, who will either *certify* or *swear*, any thing against me, their malice and ingenuity may dictate. Still, I stand as fair, and have as many friends in Tennessee as I desire to have. But these *certifiers* never advance an argument in their production. Take for example the following sentence:—"The evidence is so caricatured, that it is impossible for any person to understand, from the reading of his pamphlet, any thing in truth about the matter!!!" Now it is a little strange, that there should not be "*any thing in truth*," concerning a certain matter, in a pamphlet of thirty-six pages, when that whole pamphlet too, was written upon that one single subject! As to the impossibility of understanding the pamphlet, I have no doubt but those persons against whom it was written, would rejoice, could they believe it had not been read and fully understood by thousands. With what unpardonable laxity these certifiers have written! The whole pamphlet is false! And why is it false? Why, because! Because what? Just because it is!! Exquisite reasoning this!!!

However, with a certain class of persons, *strong assertions* have great weight.

After an attentive perusal of this affair, I hesitated whether I ought to take any notice of it or not. However, I ultimately replied to it, in a pamphlet of twelve pages. This hesitation, however, did not arise from any conviction on my part, of the difficulty of answering it; but mostly from an unwillingness to make *something* out of *nothing*. For surely he must be very indifferently employed, who would take upon himself to answer nonsense in form; to ridicule what is of itself ridiculous; and trouble the world to read a second something, for the sake of the impertinences of a former—to which his is a reply.

In conclusion, I know not to what school of *morals* I shall trace the unblushing and false charges with which this circular abounds. The guilt of lying, which attaches itself to the features of the thing, is that of the most odious kind; it is guilt, the offspring of malice, illy reflected on, deeply corrupt, shamefully false, and secretly though badly matured.

STEAM DOCTORS!—During this year, in the county of Jefferson, I renewed my acquaintance with a species of vermin called *steam doctors*. During the spring and summer of 1833, in South Carolina and Georgia, I became personally acquainted with several of these miscreants, and with feelings of indescribable horror, I witnessed the spread of carnage, rapine and death, under their administration; and I then hoped, I might never meet with them again. But alas! I found them in great abundance in this part of Tennessee. These miserable victims to human refinement and intelligence, go about transforming portions of gum, pepper and alcohol, into a strong decoction called *number six*; and by a sort of mechanical process, they *steam* the animal life out of a man, almost in a moment, and thus cause him, in short order, to exchange an earthly, for a heavenly inheritance! These are wonderful men! Their mental eyes survey the whole circle of the science of medicine, and point out the path by which every branch of knowledge may be carried to perfection! They can detach the element of fire from the invisible air, surrounding a weed called *lobelia*, and cause the strongest constitution, and the stoutest frame to melt like wax under its powerful agency! These *steamers* can go still farther. They can penetrate beyond the limits of all that is visible in the immense world of *experiments*, and range amidst the infinity of unknown systems and worlds dispersed throughout the boundless regions of *Thomsonianism*, and they can overleap the

bounds of time, and expatiate amidst future scenes of misery, and pain, and suffering, and man-slaughter, and murder, which "eye hath not seen," nor even "ear heard," throughout the countless ages of their infamous duration!

Socrates, Plato, Archimedes, Newton, Locke, Boyle, La Place, and all other similar illustrious characters, O that you were now living! that you might witness a demonstration of the vast capacity of the human intellect, the extensive range of thought it is capable of prosecuting, and the immense number of ideas it is capable of acquiring! Esculapius, thou father of the science of medicine, Rush, and all others who have since written, and all ye knowing men, so far as the science of medicine is concerned, O that you were yet living! that you might witness the new discoveries in the healing art, which these *reformers* are making! And ye sublimer sciences of Geometry, Trigonometry, Conic Sections, Fluxions, Algebra, and other branches of mathematics, stand aside, and see *Thomsonianism* evince the acuteness and perspicacity of the human intellect! Our world has produced numerous philanthropic characters, who have shone as lights in the moral world, and have acted as benefactors to the human race. But the names of Alfred, Penn, Barnard, Raikes, Neilde, Clarkson, Sharpe, Buxton, Wilberforce, Venning, and many others, so familiar to all who are at all acquainted with the annals of benevolence, must give way to these *new-comers*! These illustrious *steamers*, from a principle of pure benevolence, devote their lives to active beneficence, and to the alleviation of human wretchedness, in every section where they travel,—diving into the depths of coves, and exposing themselves to the infectious atmospheres of towns and villages, in order to meliorate the condition of the afflicted!

From realm to realm with cross or crescent crowned,
Where'er mankind and misery are found,
O'er towering mountains, deep vallies, or wilds of snow,
These *steamers* journeying seek the house of woe!
They go, inemulous of fame or wealth,
Profuse of toil and prodigal of health;
Lead stern-ey'd *calomel* to certain dark domains,
If not to sever—to *relax* its chains;
Persecuted and opposed, by the living and the dead,
Regardless of them all, as Crockett says, they "*go ahead!*"
Onward they move! disease and death retire,
While the *Old Faculty* hate them and admire.

But as a supplement to the preceding eulogy, it may be seriously asked,—is it possible that an obscure, and ordinary citizen, possessing neither learning nor superior powers of intellect, and having read but very few books of any kind, can

spring up like a mushroom—purchase “*a right*” for twenty dollars—and all of a sudden, become fully acquainted with the human system, and the various and complicated diseases of our country, and as suddenly effect a cure for them all? If such a supposition could be admitted, *man* would be the most inexplicable phenomenon in the universe; his existence an unfathomable mystery; and there could be no conceivable mode of reconciling his condition and destination with the wisdom, the rectitude, and the benevolence of his Creator! I do not say that *all* the steam-doctors are ignorant and unlearned; but in the language of St. Paul, I do say, that the most of them have “stretched themselves beyond their *measure*,” and that they “boast in another man’s line of things.” And not one in ten of these *steaming crusaders*, who are marching in such wild confusion through the country, can distinguish between the muscles and bones belonging to the human frame, and the lacteal and lymphatic vessels of the same; or the veins and arteries belonging to man, and the tympanum of his ear!

Now, there is one consideration, which, apart from all others, is of itself sufficient, to forever fix the doom of this system of practice. It is this: they apply the *same remedy* to all sorts of complaints. All who know any thing about diseases and remedies, know very well that *that* which relieves a person in certain cases of affliction, is death to the individual in other cases. And though this odious prodigy of would-be *doctors*, has now become almost as numerous as the croaking *fry* of Egypt; and though I perceive no limits to the excursions of these man-killers, but those which arise from the triumphant march of *common sense*; yet, until I wish to exchange worlds, or find myself chained down, as it were, with an unwieldy corporeal frame, I will never suffer one of them to come about me. I have never had any sickness in my life, (thanks be to God for his mercies,) and consequently have never needed a physician of any kind, farther than to give me some one or two simple doses of medicine; but should I ever need one, and one of the *old school* cannot be had, I shall certainly prefer dying a natural death, to being killed. However, we live in a free country, and all who prefer steaming have a right to be steamed, or hanged, or drowned, or put to *rest* in such other way as they may choose.

But in conclusion, I will take the liberty of *advising* the Methodist clergy, generally, to have nothing at all to do with this pepper and whiskey system of practice. It will do very well to connect this system of practice with the womanish, squeaking, canting, odd, whimsical, whining tone, and insip-

id jargon of a Baptist preacher. Or it would suit the cold-blooded selfishness of a Hopkinsian priest, who believes that the introduction of moral evil into the world, is for the greatest good of the universe! But never let a Methodist preacher, who believes that men are to be judged *according to their works*, have any thing to do with the wretched system. Nor never let a Methodist preacher use the medicines, unless, in the language of Job, he prefers "strangling and death, rather than life." And let a Methodist preacher, instead of reading these *doctor books*, read that noble and excellent book, the old records of God's providence. Finally, there is nothing more disgusting to me, than to see a Methodist minister with a Bible and hymn book in one end of his saddle-bags, and a large black bottle full of number *six*, stopped with a corn cob, having a rag round it, in the other end! Well may the Presbyterians charge such with being *incompetent*. Brethren, quit it! For God's sake—for your own credit's sake—and for the sake of the honor of Methodism, quit it! And let all our people say *amen*!

HOLSTON SEMINARY.—In the close of this year, I attended the semi-annual examination of this institution, which took place in the hall of the seminary. The exercises were conducted under the special directions of Mr. Saffel, the president of the institution, and in his usually prompt and efficient manner, who, on the last day of the examination read an eloquent, learned, and appropriate address. The students were all examined very minutely, in the various branches of literature in which they had been engaged during the session, and in the hearing of a number of visitors, acquitted themselves with great honor. On the last day of the examination, the students closed by delivering, each, an oration, of original composition; and in this, particularly, they did themselves great honor, and greatly delighted the listening auditory.

The friends of this institution may rest assured, that East Tennessee does not afford a finer young man than Mr. Saffel, or one better qualified, *in every respect*, to take charge of an institution of the kind; and the conference which appointed him to preside over it, has more than once expressed its entire satisfaction as to the manner in which he has performed his arduous duties.

I thus particularize, because I wish to recommend this institution to all, into whose hand a copy of this work shall fall.

This seminary, was set on foot three years ago, under the patronage of the Holston annual conference, of the Methodist Episcopal church, at the suggestion of the members and

friends of said church, who desire an opportunity of giving their children an education, on reasonable terms, without endangering both their religious principles and moral habits—as is the case at our public colleges and academies. Still, ours is not a theological institution.

The town in which this seminary is located—New-Market, Jefferson county, Tennessee—is a beautiful little village, situated in one of the most fertile vallies in the state.

Beside the advantages already named, and many others not named, which this institution possesses—I would mention the cheapness of tuition and boarding.

Once more: The time has at length arrived, when the trustees of this institution, have found themselves able to commence the *manual labor system*, in connexion with the seminary, by means of which, industrious and promising young men, destitute of pecuniary means, may acquire an education.

During this year, I incurred the sore displeasure of the Hopkinsians by circulating a pamphlet entitled, “Calvinism, and its influence on the church,” written and published by REV. JAMES CUMMING, a minister of high standing in the Holston conference. I had no further connexion with this production, than simply to circulate it; and this I did with great pleasure. This pamphlet is well written, and for its size, is the best exposition of the kind I have ever seen. And the truth is, it is unanswerable. The Hopkinsians, however, have replied to it, in the way they generally reply to a production of the kind,—they have affected to treat it with silent contempt!

1834.—Knoxville, Ten., October 15th. Our conference is now in session in this place, and has been since Wednesday, the 8th of this instant. Our bishop having failed to attend with us, from some unknown cause, we have called our esteemed friend and brother, JOHN HENNINGER, to the chair, who has filled the highly responsible station in such way, as to do honor to himself, and at the same time give general satisfaction to the conference.

The preachers have generally attended, and are in the enjoyment of usual health and spirits. Thus, God in his goodness has rolled us together once more. What changes have been witnessed since we assembled last! How many of our friends have gone to reap their reward in heaven, while we have been spared as monuments of unchanging goodness! Yes, the recurrence of another annual meeting, in the history of our conference, calls for the public expression of our grati-

tude to the great Head of the church, that we have been privileged one time more, to mingle our praises and thanksgivings together here in the temple of the Lord, and in celebrating the prosperity of our efforts. As ministers, these thoughts should lead us to a serious examination of our hearts before God, to ascertain whether or not we are growing wiser and better in proportion to the privileges we enjoy, and the opportunity of improvement afforded us. The year just past, has been replete with such events, as have left the public mind in that state of excitement which is not very friendly to the prosperity of religion. And even now, both the civil and religious atmospheres, seem highly charged with combustible materials. What the final issue of all these things will be, time alone can tell. However, in the midst of the "signs of the times," God has abundantly blessed the labors of his servants, in various parts of the world.

From this conference I hope to be enabled to date the commencement of the reign of *reform*—a most signal triumph of *Wesleyan itinerancy* over a sort of legalized *semi-itinerancy*.

It is manifest that our people are on the eve of revolting in disgust from an established *local travelling ministry*. For one, I rejoice to think that our conference is about to be redeemed from the sway of a miserable system of "*accommodations*," whose whole course for several years past, has tended to anarchy and destruction, in a moral point of view. By this, I mean that we, as a conference, have, for several years past, paid too much attention to the *interests* of individuals, and not enough to the *wants* of the circuits and stations within our bounds. These remarks are correct. They are truth—every word truth.

As a conference, we have an immense field spread out before us, and great encouragement to labor. I say encouragement *to labor*, for I apprehend that some of our friends have incorrect ideas of the real state of things, and having heard so much of the triumphs of the cross in different parts of the country, and of the utter defeat and ruin of so many enemies of the Son of God, are disposed to regard the soldiers they have sent hither, rather as a *garrison* quartered in an enemy's country in a time of profound peace, than as an *army* with their weapons in their hands, daily meeting and contending with the foes of their king. But, I must not be regarded as attempting to discourage the exertions, to deaden the hopes, and to quell the spirits of our friends by proclaiming to the world, that nothing is doing in the Holston conference. Nor

is there a lack of harmony in our conference. Nor yet, do the tongues of our preachers, when in the pulpit, dance only to the jingle of the dollars and cents in the people's treasury, as is the case with some of our clerical neighbors. Of such neighbors, I have only to say, I am puzzled to account for their conduct upon any known principle of ministerial fidelity.

That which has most particularly arrested my attention at this conference, is the circumstance of so many of the preachers having *married* the past year. Never have I known so many of them to marry in one year. But, I cannot object to this,—for, as Cowper, who by the by, was a hypochondriac old bachelor, asked,

“What is there, in the vale of life,
Half so delightful as a *wife*?”

Old bachelor! are you so lost to a sense of the pleasures and enjoyments of a married life, that you can remain contented in a state of “single blessedness,” while the old and young, the middle aged, and all around you, are joining their *hearts* and *hands* in this lawful and scriptural enterprise? But do you excuse yourself on the ground, that no one seems willing to have you? This is by no means a plausible excuse; for it is well known, that every old widow, maid, and girl, in all the country, are *candidates* for matrimony.

As an individual, I have ever stood aloof from every thing like *coquetry*, and I hope ever to do so. The truth is, no gentleman ever did or ever will, make a constant practice of courting every girl he might chance to meet with, and impress the belief upon her mind that he intended to marry her, &c. Much less would a christian minister act thus. And although I never was engaged to be married, and never even asked a female to marry me in my life, yet, I have some good desires, as the Hopkinsians would say, on this subject; and I think it quite probable, I shall some day or other, make some amorous advances towards some one. For, born as man obviously is, for the companionship of his fellows, it must be evident that the main tendencies and aptitudes of his nature, should every day be looked for in connexion with his social relationships. And the marriage ceremony is the most interesting spectacle social life exhibits. To see two rational beings in the glow of youth and hope, which invests life with a “halo of glory,” appear together, and openly acknowledging their preference for each other, voluntarily enter into a league of perpetual friendship, and christian union—is it not delightful? Be constant my brother—be condescending my sister—and what can

earth offer so pure as your friendship, so dear as your affection? Well might Virgil say:—

“The wife and husband equally conspire,
To work by night, and rake the winter fire;
He sharpens torches in the glimmering room;
She shoots the flying shuttle through the loom;
Or boils in kettles must of wine, and skims,
With leaves, the dregs that overflow the brims,
And till the watchful cock awake the day,
She sings to drive the tedious hours away.”

As my book is now printing, I have gone to the office and examined that part which is ready for folding. I consider that the type for its size is very good, and seems to be well distributed over the page; so that the words are every where sufficiently distinct, which is not always the case with the books printed in this country. The paper is good—the ink very good, and the typographical execution quite respectable. Of course I think the *matter* is excellent. I am also of opinion, that the punctuation is at least passable. But my readers, I presume, will not, as do the Mahommedans, consider the points *essential*.

This work, from first to last, be it *well* or *ill* executed, has not been done without great labor and toil, on my part, nor has any labor been omitted, to make it, in every respect, as far as possible, what the title page promises—“*Helps to the study of Presbyterianism,*” &c. Thus, through the merciful assistance of God, my labor now terminates, a labor which, were it yet to be commenced, I would, in view of its being called for, most cheerfully undertake. Since it is finished, I regret not the labor: while writing it I have had “the testimony of a good conscience.”

Having critically and cautiously examined a point in the prosecution of this work, I have fearlessly followed the convictions of my own mind, without servilely crouching to the opinions of others, whether right or wrong. Having carefully studied a subject, deriving all the light I could from every source within my reach, without timidly calculating the consequences which might result from publishing my convictions in reference to it, I have boldly proclaimed what I conscientiously believed, allowing others the liberty of thinking, writing, speaking, and acting for themselves. And, while this fearless course subjects me to censure from the timid, as well as unmerited abuse from the bigotted, it will relieve me from servilely imitating others, and secure to me the approbation of an approving conscience. And let my occupation in future life be what it may, God forbid that I

ever should pursue that timid and vascillating course of conduct, which evinces a greater solicitude to please the multitude than to arrive at truth, and to obtain popular applause at the expense of a good conscience! And may the Lord pity the man, who would compromit his character, by prostrating principle, before the idol of popularity!

At this conference, which has just closed, I have been appointed to travel the Scott circuit, in Virginia. I shall set out for the circuit in a few days. I am told this circuit is situated in the mountainous part of the state—in a fine grazing country, which enables the farmer to raise stock, &c. The valies between the mountains are generally fertile, and produce excellent grain.

Religion. Methodists are the most numerous denomination. Next to these, the Baptists.

Climate. Scott county enjoys a mild climate.

The weather is generally moderate till towards Christmas, when winter commences, and continues variable till the middle of March, sometimes pleasant, and at other times disagreeable.

The life of a Methodist travelling preacher, with all its losses, crosses, and disappointments, has nevertheless been a pleasant one to me; and had its vicissitudes been more numerous and grievous than they even were, I should not have retired from the field. On every circuit I have travelled, there have been acts of kindness paid to me, which, though I can never repay them in this life, I will never forget them. Kind attentions are at all times pleasant, but when one is far from home, and among strangers, it is delightful indeed to meet with those who are kind and affectionate. My stay on each circuit, has of course been short, but I shall long remember the polite, yea, the christian friendship of many persons on those circuits. There is something in these transient attachments which shows us that we were born to do each other good, notwithstanding all the evil there is in the world. But to many of those friends, whose kindness induced me to love them as relations, I have long since bid a last adieu, perhaps, no more to meet, till,

“Wrapt in fire the realms of ether glow,
And heaven’s last onset shakes the world below.”

And O Lord, irradiate our minds with all useful truth, instil into our hearts a spirit of benevolence, give us understanding, meekness, temperance, fortitude, patience, and all the excellent graces of the Spirit. Be indulgent to our imperfect nature, and supply our imperfections with thy heavenly favor.

CONCLUSION.

I have a few remarks to make on some four or five points, before I finally close. As a man, and as a minister, I am objected to from several considerations, by many within the circle of my acquaintance. Every man living, has those within his vicinity who hate, who envy, and affect to despise him;—these will see his actions with a jaundiced eye, and will represent them to others in the same light in which they themselves behold them. No virtue, no prudence, no caution or generosity, can preserve a man from misrepresentations; his conduct must be judged of by weak and prejudiced intellects, or by such as only see a part of it, and hastily form a judgment of the whole. Well might the poet say:—

“When cruel slander takes her impious flight,
What man’s secure against her baleful sway,
Virtue herself must sink in shades of night,
And spotless innocence must fall a prey.”

I will state the several objections urged against me, and answer them in detail. I say I hasten to reply to these several objections, with the hope that my remarks will be read—carefully and candidly read—by every class of readers. I intend no quibbling—no special pleading. I shall plead upon the broad merits of the case. First,

INCONSISTENCY OF CHARACTER.—This is the most common, though not the most inconsiderable objection to me, as a minister. By the term *inconsistency*, we are to understand a disagreement—incongruity. When, therefore, it is urged that I am inconsistent, it is not intended to say that I am hypocritical, or that I am clad with a tissue of deception, by which I impose on my fellow-creatures. I am glad of this, for of all the offspring of depravity, deception, perhaps, bears the nearest resemblance to its father the devil. But to the subject. It is true, I cannot mingle in my looks, the piety of Abraham, the meekness of Moses, and the fervor of Isaiah; nor am I exact to a degree of scrupulosity in small matters, and at the same time neglect the most important points in the law of God. I have never thought myself deputed from heaven for the general reformation of manners, nor would I try all men at my bar. Nor yet, am I one of those blind guides, who would strain at a gnat and swallow a camel. I have my *faults*, no doubt, as well as all other men—I am not *infallible*, because I am not *immortal*. There are *spots* in the sun—there are *specks* in me. I am a *man*, and therefore liable

to *err*. Yes, I am a *right down man*, and without any sort of disguise, I exhibit to the world *what I am*. In a word, many say, “Lo! here is Christ, or Christ is there;” but few can consistently witness that “*the kingdom of heaven is within them*.” With more truth than ever, we may say:—

“Ye different sects, who all declare,
Lo! here is Christ, or Christ is there;
Your stronger proofs divinely give,
And show us where *the christians* live;
Your claim, alas! ye cannot prove,
Ye want the genuine mark of *love*.”

A GREAT MANY PERSONS DISLIKE ME.—To this I reply; that every man who does his duty in life, in the uncompromising spirit of integrity, must make enemies, and meet with opposition. Daniel, Isaiah, Micah, Elijah, and all the Lord’s faithful prophets, had their enemies. So had Peter, and Paul, and James, and the rest of the apostles. In modern times, what man had more enemies than Luther?—And Knox, and Wesley, and Fletcher, and Whitfield: not comparing myself to them however. Even the mild and amiable Son of the Most High, could not escape the persecutions of the wicked. And every faithful witness for the Saviour, may expect to be constantly exposed to the enmity of evil doers. While I dwell in a “house of clay whose foundation is in the dust;” while I sojourn in “a land of pits and snares,” and within “the region of the shadow of death:” while I walk amidst scenes of sorrow and suffering, surrounded by “the tents of strife,” and exposed to the malice of “lying lips and deceitful tongues,” I am admonished not to make any other calculations, but to “suffer for righteousness’ sake.” As long as I live, I expect to stand as a mark, for the vengeance of cankered hearts, and the malice of envenomed tongues. Nor do I even desire a different state of things.

“No glory I covet, no riches I want,
Ambition is nothing to me;
The one thing I beg of kind heaven to grant,
Is a mind independent and free.
With passion unruffl’d untaint’d with pride,
By *reason* my life let me square:
The wants of my *nature* are chiefly suppli’d,
And the rest is but folly and care.”

Indeed, it is a matter of but little consequence with me, to hear, that this, that, or the other man, is displeased with me, and “utters loud swelling words” against me. One among the many incontestible evidences I have, of making advancements in the divine life is, that all men do not speak well of me. I rather request of all, who, when they look

at me, have a *blot* on their *optics*, and over the same spectacles of *malice*, never to say any thing in my favor. And I should be seriously alarmed, to learn certainly, that the community at large, admire me, or that I am exceedingly popular. I hope, therefore, always to have certain *winning ways*, to make a certain class of human beings hate me! For by this I shall know, I am in the road to a better world. Said a divine personage, "Wo unto you, when *all* men speak well of you! for so did their fathers of the false prophets." And again: "If the world hate you, ye know that it hated me before it hated you." Again: "If ye were of the world the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world *hateth* you." And again: "Blessed are ye, when *men* shall revile you, and persecute you, and shall say *all manner of evil* against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." And to cap the climax, Christ says: "If the world hate you, ye know that it hated me before it hated you." Now, the religion which can endure these things, is a firm and effectual support in the midst of every calamity to which a believer is exposed. Is the christian persecuted?—this is a part of his earthly inheritance. Is he visited with sickness?—he anticipates the period when pain and sorrow shall forever flee away. Is he oppressed by poverty?—he reflects with peculiar delight, upon the treasure which he possesses in the heavens. In a word, he knows and believes, that all things shall work together for his good; and that his light afflictions, which are but for a moment, shall work out for him a far more exceeding, even an *eternal* weight of glory.

BUT I AM ALWAYS QUARRELLING.—To this grave charge, I reply, I have, it is true, been engaged in several judicial and clerical contests; but I assert, in view of a judgment to come, that I have never engaged in any controversy whatever, unless I myself, my brethren in the ministry, or our doctrines and institutions, have first been assailed. And in defence of each, or all of these, I would risk as many characters, lives and fortunes, if I had them, as there are atoms of the universe, or minims embodying the immensity of space. Yes, should secret calumnies and public scandals, private associations and public testimonies, ridicule, and satire, poetry and prose, paragraphs and pamphlets, dreams, and dialogues, and all the presses and lying tongues, in the union, be employed against me, I shall nevertheless maintain the truth. For I have em-

barked in the glorious enterprise of preaching the gospel, with a proportion of ambition and zeal, and with a perseverance not to be daunted by the chilling and sickening blasts of poverty and persecution. Therefore, I am prepared to endure all the dreadful consequences of sectarian malice and management, even should they include—pains and penalties—bills of attainder—confiscation of estate—all the horrors of ecclesiastical and civil war—nay, death upon the scaffold!

Then let it be urged, that I am, and always have been, “a mover of seditions,”—the pest of general society, and the fruitful source of domestic broils; or a being whose heart is full of rancor and animosities, jarring affections, and discordant and malevolent feelings! Yes, ring my death knell from steep to steep—let its swelling sounds be heard in startling echoes, mingling with the rush of the mountain’s torrent, and the mighty cataract’s earthquake voice! Spread the unfurled banner of calumny upon every breeze—let it float in the atmosphere till my name becomes a mockery and a byword! Like the Phoenix, in newness of beauty and majesty, amid the fires of opposition, I hope to rise to victory and triumph. What can be more noble than to brave the censure of disappointed ambition—to bear with the arrogance, pride, and infirmities of a priest-ridden community, and blind bigots, for the good of mankind! To suffer all this, I am perfectly aware, must require a considerable degree of moral courage; and I think I possess the courage that can endure it all, and even death itself. I pretend not to be a candidate for the honors of martyrdom, yet, I should feel that I had gone down to my grave disgraced, did I not incur the censure and abuse of bloated bigotry, and priestly corruption.

MY STYLE AS A WRITER, TALENTS AS A PREACHER, AND MANNERS AS A MAN.—When I write, preach, converse, or mingle with society, I do all after the *texture* so to speak, of my own mind. But it will be said, I am a minister of the gospel, and that no temptation, no unjust usage, should provoke me to come down from my high abode, and seat myself upon the dunghill of anger and revenge. This is all very true. I believe the scriptures when they say, “God is love; and he that dwelleth in love, dwelleth in God.” But I have yet to be convinced that it is sinful for a christian to defend himself, and that too, in an independent and pointed way. As it respects my *accomplishments*, I never professed to have a great deal of polish about me, nor do I desire to be polite.

As it regards my intellectual faculties, I never believed I was a Solomon. I have never been able as yet, by my flowing

eloquence, and manly arguments, or the incomparable liveliness and power of reasoning, to enable a congregation to see things that *are not*. I could never induce a man to believe, by the magic influence of a long whining exhortation or prayer, that twice five would not make ten in America, as well as in France! In a word, I never thought I was a great man—I never desire to be what the world calls a great man. No verily:—

“My name from out the temple where the dead
Are honored by the nations—let it be—
And light the laurels on a loftier head!
And be the Spartan’s epitaph on me—
Sparta hath many a worthier son than he.”

In testimony whereof, I sign the same with my own hand, this seventeenth day of October, in the town of Knoxville, and state of Tennessee, in the year of our Lord, one thousand eight hundred and thirty-four, and in the fifty-ninth year of American Independence.

WILLIAM G. BROWNLOW.

CONTENTS.

	PAGE.
DEDICATION, - - - - -	3
PREFACE, - - - - -	5

PART I.

CHAPTER I.

Rise, progress and importance of Sunday Schools.	15
--	----

CHAPTER II.

Origin and design of the American Sunday School Union. - - - - -	21
--	----

CHAPTER III.

The copy-right question and the American Sunday School Union—difference in the sales of its books to different unions or schools—different denominations represented in the Union—the Calvinists have a preponderating influence, &c. - - -	26
---	----

CHAPTER IV.

The books of the American Sunday School Union secretarian. - - - - -	34
--	----

CHAPTER V.

Some among the many misrepresentations made by the managers and agents of the American Sunday School Union. - - - - -	40
---	----

CHAPTER VI.

Correspondence between bishop Otey of the Protestant Episcopal Church, and the Rev. Mr. Shepherd, agent of the American Sunday School Union. -	48
--	----

CHAPTER VII.

Speeches of Messrs. Powell and Burden, in the Senate of the State of Pennsylvania, on the application of the American Sunday School Union for an act of incorporation. - - - - -	58
--	----

CHAPTER VIII.

American Tract Society—Its origin—Principles—Design and tendency. - - - - -	71
---	----

CHAPTER IX.

The American Home Missionary Society—its origin—its principles and tendency. - - - - -	78
--	----

CHAPTER X.

- American Bible Society—its rise and progress—imprudent conduct of some of its agents—the whole Society liable to be abused, &c. - - - 86

CHAPTER XI.

- American Education Society—its rise and progress—its principles, &c. - - - 95

CHAPTER XII.

- The American Board of Commissioners for foreign missions—the rise and progress of this Society—its true character, &c. - - - 98

CHAPTER XIII.

- American Temperance Society—its rise and progress—its design, &c. &c. - - - 103

CHAPTER XIV.

- The American Colonization Society—its rise and progress—the subject of slavery considered. - - 107

PART II.

CHAPTER I.

- Western Virginia, a moral waste. - - - 113

CHAPTER II.

- Kentucky almost destitute. - - - 117

CHAPTER III.

- The province of Upper Canada a great moral waste 119

CHAPTER IV.

- Delaware county, in New York, a great moral waste. 121

CHAPTER V.

- Five millions of people in the United States are still without a preached gospel. - - - 124

CHAPTER VI.

- State of Indiana, a great moral waste. - - - 128

CHAPTER VII.

- Arkansaw Territory, a great moral waste. - - 132

CHAPTER VIII.

- Missouri a moral waste. - - - 135

CHAPTER IX.

- Anderson county in East Ten., a great moral waste. 138

CHAPTER X.

- Strawberry Plains, Jefferson county, East Tennessee, a moral waste. - - - 141

CHAPTER XI.

- The Maryville Intelligencer against the Methodist clergy. - - - 145

CHAPTER XII.

Review of Rev. Wimpey's catechism on church gov- ernment. - - - - -	155
--	-----

PART III.

CHAPTER I.

The New England clergy opposed to the war of 1812.	167
--	-----

CHAPTER II.

Address of the charitable society of New England.	170
---	-----

CHAPTER III.

Effects of the laws of Connecticut. - - -	173
---	-----

CHAPTER IV.

Extracts from a discourse delivered on the 4th of July, 1827, in the 7th Presbyterian church in Philadel- phia, entitled "the duty of christian freemen to elect christian rulers," by Ezra Stiles Ely, D. D. Pastor of the 3d Presbyterian church in that city. -	177
--	-----

CHAPTER V.

Ambitious designs of the Presbyterian ministry, or, the case termed "murder will out," or, an account of the great Presbyterian plot, relative to "a central society," in 1828. - - - - -	182
--	-----

CHAPTER VI.

History and mystery of a certain 41 dollars and 44 cents. - - - - -	194
--	-----

PART IV.

CHAPTER I.

Calvinism in its true colors, as contained in the wri- tings of John Calvin. - - - - -	203
---	-----

CHAPTER II.

Genuine Calvinism, as contained in the Westminster Confession of Faith. - - - - -	209
--	-----

CHAPTER III.

Calvinism, as contained in the Larger and Shorter cate- chisms of the Presbyterian church. - - -	213
---	-----

CHAPTER IV.

Hopkinsian Calvinism, as contained in Doctor Hop- kins's sermons, and system of divinity. - -	215
--	-----

CHAPTER V.

Hopkinsian Calvinism, as set forth in a work called the "Seven Conversations between Athanasius and Do- cilis, on theological subjects." - - -	221
--	-----

CHAPTER VI.

- A brief notice of Rev. Abel Pearson's "Analysis of the principles of the divine government, in a series of conversations, &c." - - - 225

CHAPTER VII.

- A brief notice of a work entitled, "Questions on the system of didactic theology, taught in the southern and western theological seminary." - - 229

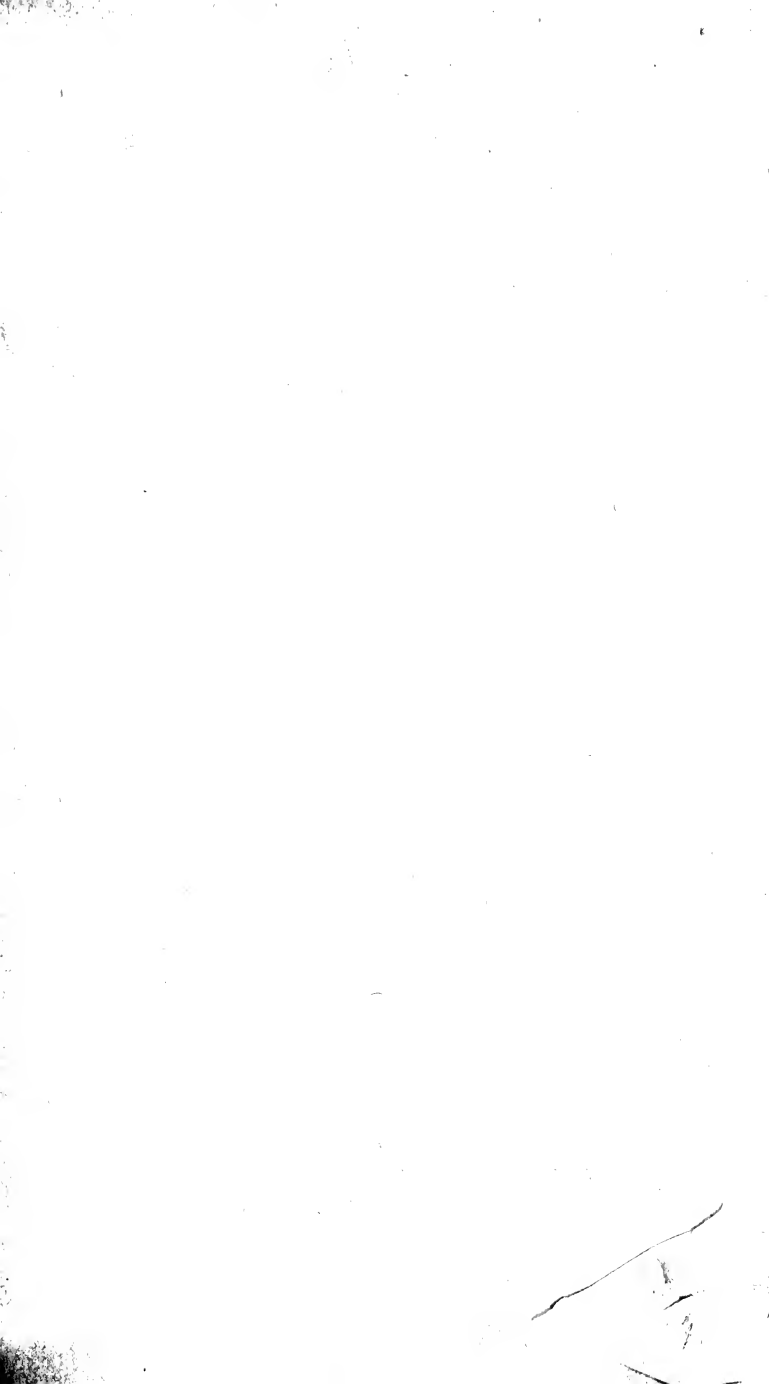
CHAPTER VIII.

- A brief notice of the doctrines of the leading denominations in our country, and a word of advice to those who think of uniting with some church. - - 233

NARRATIVE

- Of the life, travels, and circumstances incident thereto, of William G. Brownlow—Preliminary remarks. - - - 241
- Parentage 242—death of his father—*idem*—born and raised in Wythe county, Va. - - - 243
- Obtained religion at Sulphur Springs, 20 miles east of Abingdon. - - - *Ib.*
- Was received into the travelling connection on trial in the fall of 1826, and appointed to Black water circuit in N. C. - - - 244
- Near freezing to death. - - - 245
- Account of the conference in Knoxville in 1827. - 246
- Was appointed to French Broad circuit, and then to the Maryville circuit. - - - *Ibid*
- Account of a Hopkinsian sacramental meeting at Maryville—Mr. Minis's sermon. - - - 247
- Account of Mr. Brown's sermon at Louisville. - *Ib*
- Returns to former circuit—wars among the Hopkinsians—scramble among the Hopkinsian preachers for the money collected—one of them claims and keeps the most of it—ludicrous account of their dispersion. - - - 248
- Account of the head waters of French Broad. - *Ib*
- Conference meets in Jonesboro' in 1828. - - 249
- Receives deacon's orders, and appointed to travel in Washington circuit. - - - *Ib*
- Controversy and law suit with a Hopkinsian elder. - *Ib*
- Travels through the Cherokee nation. - - - 251
- Singing and praying of the Indians. - - - *Ib*
- Conference meeting in Abingdon in 1829. - - 252
- Appointed to the Athens circuit. - - - *Ib*

Meeting of Conference in 1830, in Greene county.	256
Received Elder's orders, and appointed to travel in Tellico circuit.	<i>Ib</i>
Account of his controversy with agents of the Amer- ican Sunday School Union, &c.	257
Meeting of Conference in Athens in 1831.	259
Appointed to Franklin circuit, in North Carolina.	<i>Ib</i>
Involved in another law suit with a baptist preacher.	<i>Ib</i>
Account of this transaction, &c.	<i>Ib</i>
Expels several members for drunkenness.	261
Elected a delegate to attend general conference in Phil- adelphia in 1832.	262
Spends a week in Washington—introduction to Gen. Jackson.	<i>Ib</i>
Proceeds to Baltimore—preaches to the convicts in the penitentiary there,	263
Proceeds to Philadelphia.	264
Conference meets in Evansham in 1832.	265
Appointed to Tugalow circuit.	<i>Ib</i>
Presbyterian and Baptist clergymen in South Carolina, preaching nullification.	266
Account of the Tulelee falls in Habersham county, Georgia.	268
Decision and account of the law suit in North Carolina.	369
In 1833, Conference met at Kingsport.	275
Appointed to travel on Dandridge circuit.	<i>Ib</i>
The meteoric phenomenon accounted for.	276
Steam doctors, &c.	281
Holston Seminary, &c.	284
Meeting of Conference in Knoxville in 1834.	285
Conclusion.	290



DATE DUE

1957-1958			
1958-1959			
GAYLORD			PRINTED IN U.S.A.

3/.

Princeton Theological Seminary-Speer Library



1 1012 01012 7241